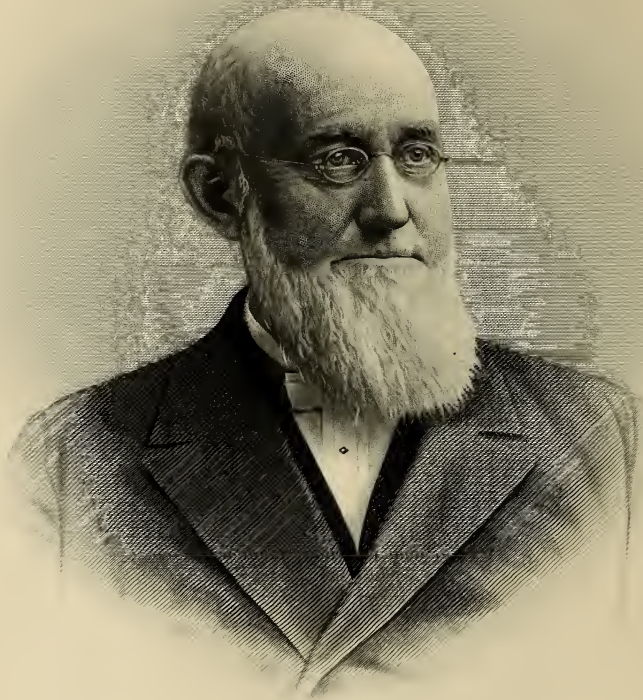


PRESBYTERIANISM
IN
WASHINGTON, PENNA.



Engraved by Julian Bros. Philada

James I. Brownson

PRESBYTERIANISM IN WASHINGTON, PENN'A.



THE PROCEEDINGS AT THE

Centennial Celebration

OF THE ORGANIZATION OF

The First Presbyterian Church of Washington,

BY THE

CONGREGATIONS OF THE

FIRST, SECOND AND THIRD CHURCHES,

HELD IN THE

FIRST CHURCH, NOV. 12 AND 13, 1893.



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Introductory.

The impulse which led the Presbyterians of Washington, Pennsylvania, to celebrate the first century of their church history, will be fully understood by all who know what that history has been. It runs parallel with the settlement of Western Pennsylvania, and embraces a very large share of the moulding influences which have given form and character to the civilization and social institutions not only of this region, but, through them, to those of great states in the West.

The same purpose which prompted the celebration itself leads to the embodiment in this permanent form of the proceedings of that interesting occasion, for the benefit of the generations that shall come after those who participated in it.

The imperfection of early records leaves doubtful the precise date from which this century should be counted. Even the particular month in which the mother church at Washington was organized is uncertain, though it is clear that the organization was completed at some time in the autumn of 1793. The choice of the time for holding the celebration was, therefore, somewhat a matter of convenience.

The project originated in a consultation of the pastors, elders and deacons of the First Presbyterian Church of Washington, who invited the pastors and sessions of the Second and Third Churches to a conference, for the purpose of considering and deciding whether there should be a celebration of this century, and, if so, what should be the form of it. The acceptance of this invitation on the part of the younger churches was most

hearty and their co-operation was cordial. It was at once determined to proceed with the proposed celebration, and a committee to take charge of the arrangements for it was constituted, consisting of Rev. James I. Brownson, D. D., Rev. T. R. Alexander and Thomas McKennan, M. D., of the First Church; Rev. James H. Snowden and Hon. J. A. McIlvaine, of the Second Church; and Rev. W. T. L. Kieffer and J. A. McKean, M. D., of the Third Church.

By unanimous agreement, the Lord's Supper was jointly celebrated in the First Church on Sabbath morning, November 12, when, in addition to the pastors of the three churches, the Rev. Drs. James D. Moffat, William Speer and William F. Hamilton took part in the services. The sessions of the several churches sat together in a body on this occasion. The ordinance was introduced by the Rev. James I. Brownson, D. D., senior pastor of the First Church, after which the bread was presented by the Rev. James H. Snowden, pastor of the Second Church, and the cup by the Rev. W. T. L. Kieffer, pastor of the Third Church, with appropriate addresses. The distribution of the elements among the communicants was performed by the following elders, viz.: Thomas McKennan, M. D., Thomas McKean and J. C. Acheson, of the First Church; H. H. Clark, H. J. Vankirk and W. R. Thompson, M. D., of the Second Church; and William Paul, Israel Weirich and R. W. Irwin, of the Third Church. The services throughout were interesting and solemn, and were rendered especially delightful by the union in mind and heart of the different congregations.

For the evening of Sabbath an interchange of pulpits among the pastors of the churches had been arranged. The Rev. W. T. L. Kieffer was to have occupied the pulpit of the First Church, but was prevented from so doing by a severe cold which entirely robbed him of his voice, and his place was taken by the Rev. James D. Moffat, D. D., president of Washington and Jefferson college, who preached upon the text: "Pilate saith unto them, What shall I do then with Jesus which is called Christ?"—Matt. 27: 22. At the Second Church the Rev. Thomas R. Alexander, junior pastor of the First Church, preached, his text being Ps.

XLV: 4—"We shall be satisfied with the goodness of thy house, even of thy holy temple." The Rev. James H. Snowden occupied the pulpit of the Third Church, discoursing upon the theme, "Having Gifts Differing."—I Cor. XII.

The program of exercises observed at the centennial proper, on Monday, November 13, was as follows :

Monday Afternoon.

Voluntary by Choir, ...	"The Eyes of All Wait upon Thee."
Prayer, ...	Rev. Frank Fish, of Claysville, Pa.
Hymn, ...	"Pleasant are thy Courts above."
Introductory Address, ...	Rev. Thomas R. Alexander.

Hymn.

Historical Address, ... Rev. James I. Brownson, D. D.*
Centennial Hymn, . (Written for this occasion. Sung to the tune, "Duke Street.")
Address, ... Rev. James D. Moffat, D. D.
Presbyterians and Education.

Benediction.

Monday Evening.

Voluntary by Choir, ... In Thee, O Lord, have I Trusted.”
Prayer, ... Rev. Henry Woods, D. D.
Address, ... Hon. J. A. McIlvaine.
Presbyterianism and Our System of Civil Government.

Presbyterianism and Our System of Civil Government.

Address, ... Rev. W. T. L. Kieffer.
Presbyterianism and Home Life.

Presbyterianism and Home Life.

Hymn.

Address, ... Rev. James H. Snowden.
Presbyterian Conservatism and Progress.

Presbyterian Conservatism and Progress.

Address, ... Alexander Wilson, Esq.
The Laymen of the Church.

The Laymen of the Church.

Hymn, ... "Day is Dying in the West."

Report of Committee on Resolutions.

Voluntary Remarks. Doxology. Benediction.

These meetings were presided over by Thomas McKennan, M. D., the senior elder of the First Church. The several addresses delivered at them are given in full on the following pages.

Under the head of Voluntary Remarks, at the close of the evening meeting, the Rev. Dr. William H. Cooke, of Wheeling,

*Dr. Brownson was prevented by sickness from being present. His address was read by his son, James I. Brownson, Jr.

W. Va., the Rev. Dr. William H. Lester, of West Alexander, Pa., and others, presented greetings and congratulations to the Presbyterians of Washington.

A pleasing feature of the celebration was the music, which was in charge of a choir composed of members of the choirs of the three churches, viz. : Sopranos, Miss Cora Daugherty, Miss Jennie Flack, Miss Kate Caldwell, Mrs. A. G. Happer; altos, Mrs. L. S. Vowell, Miss Clara Clark, Miss Mary Fulton; tenors, Jos. F. McFarland, Robt. D. Ellwood; basses, A. G. Happer, L. S. Vowell, R. F. Stevenson, Edgar Phillips. Miss Sue Harvey, organist of the First Church, presided at the organ.

The entire celebration was greatly enjoyed by the large audiences that assembled to witness and participate in the various exercises.



Rev. Thomas R. Alexander.

Introductory Address.

BY

REV. THOMAS R. ALEXANDER, JUNIOR PASTOR

OF THE FIRST CHURCH.

:*Ladies and Gentlemen :*

It lies beyond the power of man to tell how much of the value of life would be lost to us, if we were not permitted to live in the past by retrospection and in the future by propection. Any life, however long, would seem very brief indeed—and any spot on earth however beautiful would lose its charm, if it were wholly disconnected, even by thought and sympathy, with other times and other places. But life for us does not mean such isolation. We live, not only in the present but in the past and in the future also. We live in the past by a knowledge of its history, and in the future by anticipation of its events. We live among the people who have preceded us, by studying their sentiments, catching their spirit and sharing their toils. By contemplating and studying them we may place ourselves beside them, and almost share with them in the experience of their lives. And so in like manner may we project our lives forward, by “running along the lines of future time, and contemplating the people and events that are likely to come after us, and trying to reach them with the influence of our lives in such a way as to make them better and happier.” To-day we are going to look backward. We are going to live—not simply in the Washington

of 1893 but in the Washington of 1793, and the years following that—many of which lie entirely beyond the recollection of any here present. We are going to gather around us the men and the affairs that were prominent in those days, whose influence told for the good of the little town in which they lived, and has remained as a power for good in a much wider circle ever since. We are going to place ourselves among them and walk with them and those who joined them and followed them in the march down through the entire century that is now ending. But we are going to select our company. We are not going to journey with “a mixed multitude,” though there have been, and still are, others and very many of them, as worthy of our companionship as men can be and most highly esteemed for their own and their works’ sake; still we part company with them to-day, and would bow to them our kindest bow and speak to them our sincerest word of love as we turn to take our places in the Presbyterian ranks. With us this is to be a Presbyterian day. Organized Presbyterianism in Washington is now one hundred years old; and if it had nothing else to entitle it to our respect and the respect of the community, it surely finds something in the fact that it has lived here for a century. But as you all know it has much besides its age to entitle it to respect. It has a history that for grandeur finds a parallel in very few places and is surpassed in none. Presbyterianism is too closely allied to the history and progress of this Nation to need any commendation from me. It does not need that any champion should rise up to assert its claim or proclaim its praises. It speaks for itself, and is its own best witness. It has more than impressed itself on the external features of our national life, it has infused itself into its very veins and mingled with its life blood, and in no part of this broad land has it done its work more thoroughly and to better purpose than in Western and Southwestern Pennsylvania. In recognition of that fact Western Pennsylvania has been called “the back bone of Presbyterianism.” It is more than that, it is the heart of Presbyterianism, and from it have gone forth along the various arteries of migration, commerce and travel, the streams of influence, and especially religious influence, that have not been

arrested by the great prairies or rivers or mountains to the west of us, but have extended over all that vast region from the Allegheny mountains to the Pacific ocean and from the Gulf of Mexico to Alaska ; and in its very centre and at its very core is Washington County. It is here in Washington County and in Washington town that the Presbyterian tree has put forth its brightest bloom and borne its choicest fruits. The influences and surroundings here seem to have been particularly congenial and the growth has been magnificent. Bancroft, the historian, says that "Calvin was the father of popular education." The declaration is not disproved by anything our local history discloses. Here have been established, and have flourished, schools whose combined influence has been felt around the earth ; and from first to last they have borne the Presbyterian stamp—not always, however, the stamp of our own denomination. So that not only side by side, but closely interwoven through all these last hundred years, have been organized Presbyterianism and organized schools of learning in the town of Washington. Of these however you are to hear more in the addresses that will be delivered in this house to-day. Organized Presbyterianism in this town is now a century old, and God permits us to-day to fellowship in the church that marks its beginning. This mother of churches may well rejoice to-day as she sits down with her illustrious and beloved child and grand-child to review the ways and recall the blessings of a century of years ; and with a fervid heart, she can lay her hand upon their heads and say "God bless you, my children." But to-day we mingle not as churches, but as Presbyterians. We belong to the same household and family. And we are here to review our family history and recite our hundred years of family life in this place. There is much of that history that cannot be recited here to-day. It is a hidden history, known only to God, and those whom He permits to see it—and that will be read in the clear light of the glory day. But what we can see is impressive ; it shows us the care and the blessings of God bestowed upon His own church ; and it shows us an entire community, blessed in an eminent degree by the presence of that church. It shows its power in domestic, social, intellectual

and commercial life. It shows its beneficent power in the men and the women whose names it embraces. Under the influence of their industry, sobriety and gospel morality, these hills and valleys, grand to-day in the very soberness of their autumn garb, have been made beautiful as "the garden of the Lord." To these our family recitals, and our family rejoicings, we bid you all a cordial welcome.

Historical Address.

BY

REV. JAMES I. BROWNSON, D. D., LL. D., SENIOR PASTOR OF
THE FIRST CHURCH.

The present occasion is suggestive of hallowed and grateful memories, and its forecast of the future may well be no less pleasing and hopeful. A century of organized Presbyterianism is behind us, freighted alike with many of the most precious experiences of our own lives, and with events, characters and testimonies of the three average generations of our predecessors. Our recall, whether distinctively personal, or in the fellowship of a common heritage of history and tradition, must not be for vain glory nor partisan proclamation, but for our renewed quickening in faith and purpose, and also to bear witness, both to living men and to those who shall come after us, of the covenant keeping fidelity of the Lord God of our sainted fathers.

History has been aptly defined as philosophy teaching by example. It would be both more accurate and comprehensive to say that history presents the Creator and Ruler of worlds as well as of angels and men, himself invisible, as manifesting and fulfilling the ends of his universal providence, not only through operative laws which are but the impress of his own eternal thought, but through his conscious choice of willing or unwilling human agents of his will. But infinitely higher and truer still becomes our conception, when our faith of "things unseen" brings the light of heaven upon the path of our reason, revealing the Jehovah of redemption in the holy habitation of his love and grace, and shining upon a lost world "out of Zion, the perfection of

beauty." Thus we realize the divine element in all history, but especially in the history of "the church of the living God, the pillar and ground of the truth."

It is, as we trust, in a spirit thus thankful and devout, that the mother church of an hundred years has invited her daughters, or sisters as they may prefer to be called—the Second and Third churches—to join her at the altar of praise, that with one mind and heart we may commemorate together the grace which, from one beginning, has come down to us all upon the way of our common spiritual inheritance. Nor shall we fail of a hearty welcome to our brethren of other evangelical communions who have come to greet us with their presence and good will, rejoicing with them that, as in the past, so now and ever in the future, our fellowship in the work of the Lord shall be cordial and according to "the unity of the Spirit in the bond of peace."

Our historical review may be divided into three sections, the first of which will embrace

The Preparation

which preceded the settlement of the first pastor.

The retrospect of to-day does not extend directly beyond the crisis of 1793; but the key to its true significance lies back in the preceding quarter of a century. The whole ground of the history, from the first until now, has been again and again so thoroughly traversed in the service of church, town, county, state and national celebrations, and the results have so variously and fully become permanent through the printer's types, that it is now difficult to satisfy a natural craving for novelty. But facts are unchangeable and not to be supplied by invention; the best that is possible is to give them a new setting, with such additions and applications as to make them landmarks and exponents of fresh lines of interest. Such a cover of apology rightfully belongs to any contributor to our already rich stock of historical collections; and repeated efforts in this field entitle your present speaker to its advantage.

Presbyterianism on this soil antedates the church organization to which we now specially turn as the beginning of our ecclesiastical life. That event was twelve years later than the

laying out of our town and the constitution of Washington County. But earlier still, by sixteen years, was the feeble origin of Pittsburg, only two years after the great treaty of 1763, which passed from French to English hands the whole territory between the Alleghenies and the Mississippi river, together with Canada on the north. In due time scattered log cabins began to break the wilderness of what is now our glorious county, until then without human life, save only as the savage tribes from the Lakes and from their habitations west of the Ohio, made it a resort in quest of game. A course of great events, however, soon came on in quick succession, to impart powerful stimulus to white settlements. Of these may be mentioned the extension of Mason and Dixon's line to Dunkard's creek, in Greene county, which was followed, in 1779, by the virtual settlement, through a commission, of the perilous question of jurisdiction between Pennsylvania and Virginia, and the final adjustment of that fearful strife of a decade, by the extension of the dividing line to its western limit in 1784. Meanwhile, all along the years of savage warfare, of the great strife of the American revolution, of the contests, often threatening blood, over land titles through opposing State courts, and of the notable Whisky Insurrection of 1790-94, the fame of the fine lands of the "horse-shoe" lying between the Monongahela and the Ohio had gone abroad, and immigrant settlers came in crowds from Delaware, Maryland and New Jersey, but chiefly from the Scotch-Irish settlements of Eastern Pennsylvania, and also simultaneously from Ulster across the sea, upheaved as it was by expiring leases and exorbitant charges for their renewal, as well as by renewed restrictions upon religious liberty. By concurrence of circumstances these adventurers were, in controlling proportion, adherents of the Westminster faith and government. The largest influx was in the years 1770-73, when the causes to which we have referred had reached their height, just before Dunmore's war and the American revolution.

The first settlements were rural, the towns being the after-growth of years, and they were for the most part made along creeks which gave their names alike to the neighborhoods and

to the early churches. They were begun generally by companies from the same regions, bound together by the ties of former friendship, as well as by political and religious affinity, and these were followed and joined by friends from their former localities. Of course, religious associations for worship sprang up, which, without ecclesiastical formality, grew into congregations; and to these, by earnest plea, enforced by friendship and deep interest in the prospective work of the Lord, were drawn first the four pioneer men of history—Power, McMillan, Dodd and Smith—who became in 1781 the ministerial fathers of the Presbytery of Redstone, the mother Presbytery of the West; and after them others of like spirit. John McMillan's first visit to this region was in 1775, one year later than that of James Power, the father of Presbyterianism in Westmoreland and Fayette Counties, but the former was the first to become a settled pastor. His second visit to the field of his future labors was in January, 1776, and it was followed by an earnest call to become the pastor of Pigeon Creek and Chartiers churches, which was accepted on the 22d day of the next April. He was accordingly dismissed as a licentiate from the Presbytery of New Castle to that of Donegal, the frontier presbytery, with indefinite extension westward, and by it he was ordained at Chambersburg, Pa., June 19, 1776, just fifteen days before the issue of the Declaration of Independence at Philadelphia. A memorandum of that occasion is in my possession, in a volume of MS. notes of sermons and addresses, which has descended to me as an heirloom from my ancestral relative, Dr. John King, of Mercersburg, the fourth Moderator of the General Assembly, who preached the ordination sermon, and along with his brethren of the presbytery laid his hands upon the head of the future "Apostle of the West," in solemn dedication to his work. The young preacher was married on August 6th of the same year, but, owing to the perilous times, he did not bring his young wife to his field of labor until 1778.

For seventeen years following Dr. McMillan's entrance upon his work, what is now Washington was embraced in his pastorate. From the laying out of the town in 1781 by David Hoge, the population increased, a new centre of business and social life was

created, and religious privileges were sought nearer than the mother church, seven miles away. Without changing their church relations, members and adherents not only obtained occasional preaching service here, at the hands of the pastor, but, with his approval, secured also, from neighboring as well as traveling ministers, such additional service as they could; but still mainly attended their own church at Chartiers, and there only were the sacramental ordinances dispensed. The first effort looking towards stated services was made in a petition for the labors of Alexander Addison, laid before the presbytery in 1785. Mr. Addison's preaching had most favorably impressed the people, and he seemed to be the man for the new pastorate. But he came before the presbytery as a licentiate of the Presbytery of Aberlow, Scotland, and though he was permitted to preach at Washington until the next meeting, the further request for liberty to issue a "call" as pastor was declared to be irregular, not being consistent with a rule adopted by the synod, then the supreme church authority. Upon a new application, the next year, the presbytery agreed that Mr. Addison should still preach at Washington "until the meeting of synod." In truth the hesitation of the presbytery had a deeper reason, first in the fact that many unworthy ministers had come across the ocean to afflict the American church, and further, in the fact that Mr. Addison's examination on his own religious experience fell below the strict views of those guardians of the church's spirituality. Their reluctance, probably well founded, was enough to turn a sensitive spirit to another course of life, and accordingly the candidate for ordination entered upon the study of law, under the direction of David Reddick, Esq., a prominent member of the Washington bar. His legal practice of four years was brilliant, ending in his appointment, in 1791, as Judge of the fifth (or western) district, composed of the counties of Westmoreland, Fayette, Washington and Allegheny, in fact Western Pennsylvania. His ability and integrity, despite the cloud unjustly cast upon the close of his career, are an abiding legacy to the legal profession.

It is now time that we should come directly to the century of our present celebration. Having lingered sufficiently in the

portico, you will please accompany me into the temple. The year 1793 opened upon Washington, waiting but still destitute of a church or pastor of its own. But a forward spirit had seized the Christian people, responsive to the general advance indicated in the formation of a new presbytery of Ohio, and the erection of a new academy, now the centre of the old college. The result was a church organization, with the election of four ruling elders. We look in vain, at this crisis of transition, for any notice of these events in the proceedings of the mother presbytery, beyond the record of its request to the synod for the erection of a new presbytery, dated "April ye 19th—93," and the subsequent record of the dismissal of the brethren to be included in the new body, dated October 16th of the same year, after the consummation of the plan by the Synod. If either presbytery gave a sanction, before or afterward, to the organization, these conservators of paper and ink have left no trace of it. But in the minutes of the first meeting of the Presbytery of Ohio, April 22d, 1794, we have the distinct record that "the congregation of Washington" presented for sanction an agreement with James Welsh, a licentiate of the Presbytery of Transylvania, securing his services as "stated supply," and the "heartly concurrence therewith" of the presbytery. That relation was happily sustained for one year, but the minutes of the next spring meeting record the resignation of Mr. Welsh, that he might return to Kentucky. This left the church vacant, though under the care of four wise and faithful rulers of its own choice. A brief notice of this original session will surely be in place among our memorials.

Andrew Swearingen, a native of Virginia, migrated to Fayette County in 1772, and afterwards to Washington, of which he was made the first sheriff, serving also as a justice of the peace. Like his still more prominent brother Van, he was distinguished for enterprise, wealth and influence, and like him also, be served as captain in the army of the Revolution. He faithfully followed the Lord as an officer in the church, until his death in 1824, in his 78th year.

Robert Stockton, another of these elders, served like his father in the ruling office, and the same mantle fell upon his son.

He came from Chambersburg, Pa., in 1784, and settled upon a fine tract of land west of the town. He died in honor among men in 1821. His son Joseph and his grandson John were highly esteemed ministers and educators.

Joseph Wherry removed hither from his native Delaware with his wife and only child, an infant daughter, and until his death, in 1826, at 74 years of age, lived upon a farm two miles north of the town. This daughter, a girl of five years at the ordination of these first elders, was the only living witness from whom I ever received an account of the solemn transactions of that day. In her seventeenth year, she was the only member received on profession of faith at the first sacramental communion ever held in the congregation, (1805), and she was a like valuable witness of that notable occasion.

Wm. McCombs, having been previously well known as an elder in the church of Pigeon Creek, spent here the latter part of his life and died in 1807, having, besides faithful church service at home, frequently represented the session as an elder in presbytery.

We still have in our membership representative descendants of the first three of these honored men, to illustrate the stability of the covenant, and all of them are entitled to our veneration. A long succession of faithful men have since walked in their footsteps, but our limit of time bids us stop here.

Such is the history of the organization of the Presbyterian Church in Washington, the first in order of its historic churches. Next came the Methodist Episcopal Church, which has a long and honorable record, its "first official meetings" having taken place "about the year 1800," which was followed two years afterwards by the erection of the first of its four successive church buildings. The other flourishing churches of our town came later into existence. It is proper to add that the town itself, in the interval of nine years from its beginning until 1790 when the first census was taken, had advanced so as to contain "twenty-two manufactures and ninety families," with a corresponding population only slightly behind Pittsburg. In population for the first thirty years, Washington county far outstripped all the other

western counties, even Allegheny, and had more well organized Presbyterian churches than all the rest besides. Even the inglorious "Whisky Insurrection," which came to its end in 1794, the year following our church's organic birth, became the occasion of rapid progress in every direction, along with a great increase of population.

But, notwithstanding the church's progress and prospects, the trial of the wilderness was not yet over, nor was the promised land entered. An interval of twelve more years had yet to be passed before the settlement of the first pastor, and these, alas! were largely years of division and strife. For the most part, preaching services were conducted, partly in the academy and partly in the court house, by "supplies" as before. One vigorous effort, however, was made to secure a pastor, which in its progress and end only brought confusion. The minister in question was the Rev. Thomas Ledlie Birch, who immigrated from Ireland and settled for a time in Washington County. He was a man of gifts, but in the estimation of many, including prominent members of the presbytery, of doubtful ministerial character, notwithstanding his papers had been endorsed by the Presbytery of Philadelphia, under the rule. Commissioners from the church presented a petition to the presbytery, October 23d, 1800, for the settlement of Mr. Birch as pastor, but his examination on "experimental religion" not proving satisfactory, the request was refused and he was not received as a member of the presbytery. Pending, however, an appeal from these proceedings to the General Assembly, he was permitted to preach at Washington until the decision. Meanwhile, during a subsequent meeting of the presbytery at Cross Creek, in January, 1801, Mr. Birch underwent another examination, but was rejected as before. The General Assembly dismissed the appeal, upon the ground that "there is a discretionary power necessarily lodged in every presbytery, to judge of the qualifications of those whom they receive, especially with respect to experimental religion." To the surprise, however, of the brethren here, the Assembly itself subjected Mr. Birch to examination, and resolved that "they found no obstruction against any other presbytery taking him

up and proceeding with him agreeably to the rules and regulations provided in such cases." Thus encouraged, Mr. Birch complained to the next Assembly (1802) that "the Presbytery of Ohio still rejected him, in opposition to the decision and intention of the General Assembly," but "the complaint was not sustained." Then came a rupture in the congregation, one portion adhering to Mr. Birch, in resistance to ecclesiastical authority, whilst the other received and heard the supplies appointed by the presbytery.

But failing of his end through church courts, the complainant finally appealed to the civil law in a suit for slander against Dr. McMillan. That honored man, given unduly to blunt speech, had expressed his opinion of Mr. Birch very freely, and the presbytery, before whom he was first charged, though sustaining him in everything else, had rebuked and admonished him for one rash expression, viz., that he considered Mr. B. "a preacher of the devil," to which censure Dr. M. meekly submitted. But this decision did not draw blood enough, and hence the appeal to Cæsar. In the Circuit Court of Washington County, held by Judges Yeates and Smith, the jury, despite the able and eloquent defense of the Hon. James Ross, found for the plaintiff; but in the Supreme Court that "judgment was reversed," on the ground, so clearly set forth by Chief Justice Tilghman, that the words complained of, though otherwise faulty, were not actionable, having been extorted by the plaintiff on a trial in an ecclesiastical court, whose jurisdiction he himself had acknowledged.

We now proceed to the

Succession of Pastorates

up to 1849. Time and grace combined to heal the strife just mentioned, and prepared the way for a united and cordial call to the first pastor in the spring of 1805, in the person of the Rev. Matthew Brown. He was also, simultaneously, called by the trustees of the Washington Academy to be its principal. Subsequent events proved that for each position a happier choice could not have been made. He was born in Northumberland county, Pa., in 1776, was graduated from Dickinson College in 1795, studied theology, in succession, under the Rev. James Snodgrass,

Dr. Charles Nisbet, his college president, and Dr. John King, and was licensed to preach October 3d, 1799, by the Presbytery of Carlisle. In the spring of 1805 he was transferred from his first charge in the Huntingdon Presbytery to Washington, bringing with him, as his assistant in the academy, his young friend, David Elliott, destined, as we now know, to become a foremost leader in the ecclesiastical and educational interests of Western Pennsylvania. Both the church and the academy started at once into new life under these arrangements. The latter in one year became Washington College, under the legislative charter of March 28, 1806.

It would be grateful to know the strength of the church, at this most interesting crisis, in membership, work and beneficence; but the time of statistics had not yet come. The pastor elect labored earnestly for the six months preceding his formal installation on the 16th of October, 1805. As the congregation was without a house of worship, he preached to large audiences in the court house. In a most valuable letter from Dr. Elliott, read at the celebration of our "Quarter Century Pastorate," in 1874—the last production from the pen of that venerable man—Dr. Brown's manner at that beginning of his ministry is thus described: "He was an attractive preacher. Although his discourses were often discursive, there was an originality, a vivacity, an earnestness, and withal a directness and an occasional brilliancy, which enlisted the attention and stirred the inmost feelings of the soul. Even men of skeptical opinions could not conceal their feelings while listening to his pungent exhibitions of divine truth. I recollect a case in point here. A gentleman of high standing and polished manners, but who had the reputation of being an unbeliever in gospel truth, frequently went to hear the young pastor, occupying a seat on the judge's bench, near him. Under the searching power of divine truth, as set forth and applied by the preacher, I have seen that gentleman weeping with the tenderness of a child. Such was the involuntary testimony to the searching power of that truth to which he refused his assent." It was during that summer of 1805, and before the pastoral relation was consummated, that the first

communion in the history of Washington was celebrated. The open air services were held in the campus, back of the stone academy. Dr. McMillan, Mr. Marquis, and other leading ministers took part, and the whole occasion was marked with great solemnity and power, leaving a permanent impression.

The labor of a zealous pastor soon made evident the necessity for greater and better church accommodations. Accordingly, even in advance of his installation, the erection of an edifice was commenced, which for nearly a half century was to the congregation the recognized house of the Lord. It stands still, after forty more years of secular use, on the corner of Franklin street and Strawberry alley, a monument of solid masonry. Its walls, at the height of a few feet, stood over the winter, and were completed and covered in the following summer. It was a brick building of seventy by fifty-five feet, with a seating capacity of 600 persons. Its original cost was \$3,000, but for lack of funds to complete it, it was used for several years with unplastered walls, and without a regular pulpit or pews or a permanent floor. Mark that, ye reluctant worshippers of later times, many of whom count it a hardship to tread the fine carpets and occupy the cushioned seats of the modern church for the hour of morning and of evening devotion on the holy day, and that that too under the varied cheer of frescoed walls, and fine ventilation, and electric light, and accomplished choir, and the swell of organ harmonies to carry devotion sweetly heavenward! That more primitive house of the Lord witnessed its first Lord's Supper in the month of June, 1807. It was occupied as a house of worship for the last time on Sabbath, September 7th, 1851, when a commemorative sermon was preached by the pastor, who is still the pastor of forty-four years, from Psalm 48:9, "We have thought of thy loving kindness, O God, in the midst of thy temple."

The pastorate of Dr. Brown, covering a period of seventeen years,* was one of marked characteristics. During ten of those

* It was during Dr. Brown's pastorate that the congregation was incorporated, obtaining a charter on June 21, 1819, under the name and style of "The Trustees of the Presbyterian Congregation of Washington, in the County of Washington." The articles of incorporation were subscribed, on behalf of the congregation, by George

years, viz., 1806-16, he was president of Washington College. In 1822 he resigned the church to accept the presidency of Jefferson College, and in that service of twenty-three years achieved the greatest success and glory of his life. But the church of Washington commanded his deepest affection, and until his death was regarded by himself as his monument. He organized it from incoherent elements into working unity. He left upon it the impress of his own evangelical spirit. He held a central place in the affections of the people, especially the more pious, despite occasional and temporary alienations. He left the church with a membership of 200, ten additions having been made to the session during his incumbency. Perhaps the strongest element of Dr. Brown's power was his intense personality. He was a law to himself. In his character opposites blended or rapidly changed places: wisdom and eccentricity, seriousness and vivacity, hot impulse and the reactions of humble confession, quarrels and reconciliations, burning zeal and devotion to sound doctrine. But deep beneath all surface irregularities was the solid foundation of supreme faith in God's word, joined with the ever-abiding spirit and habit of earnest prayer. In seasons of difficulty, or in low states of religion in the church, he was wont, like his Master, to spend whole nights in wrestling with God.

Perhaps a few illustrations of this eccentric personality may not be amiss here. The story of his famous "snake sermon" was given to me by himself, in the way of private advice, shortly before my licensure to preach, and when neither he nor I could have any thought of my becoming one of his successors. He began with a description of the remarkable intelligence and social refinement of the community in Washington when he came to it. But, as in most new towns, there was but little of the spirit of piety. "But for a few godly women," said he, "we would have

Baird, John Gregg, Robert Taylor and Thomas Brice, who, together with Parker Campbell, Esq., were named therein as constituting the first board of trustees of the corporation. The charter was granted by the Governor, William Findlay, under the act of assembly of April 6, 1791, after approval of the "constitution" as lawful, by the Attorney General and the Judges of the Supreme Court, in accordance with the provisions of that statute.

been as Sodom and Gomorrah." The men were respectful, ready to swell the church attendance, and to pay their dues; but that was their utmost advance heavenward. Through the week money making, with superabundant and vicious recreations in the form of gambling, long bullets, horse racing and cock fighting, absorbed them. In the meantime, he was preaching in the most orthodox and solemn style, but with little or no effect. At last he became desperate, and determined, at all hazards, to produce a stir of some kind. According to the old adage, he would "make a spoon or spoil a horn!" So, imitating "the voice of one crying in the wilderness" when even Pharisees and Sadducees came to listen, he preached on a certain Sabbath, after due notice, from the text: "O generation of vipers, who hath warned you to flee from the wrath to come?" The text was startling, but the interest grew as the preacher advanced in his distinctive descriptions of the various orders of serpents, from the harmless garter snake, too mean even to be trodden under foot, up to the rattle snake, full of poison but yet candid and generous in warning before he would smite, and lastly to the incomparable viper whose assault ever meant the venom of death. "Somehow," said the doctor, "although I made no personal application myself, the people singled out persons and classes of persons in the congregation as fitly meant in these descriptions." The effect was unprecedented. On the next day groups of excited men were to be seen in stores, shops and at street corners, and bonneted women, forgetting the engagements of busy Monday, visited each other for free talks upon the situation. The sermon and the preacher were the topics. Some denounced and threatened, whilst others vindicated and approved the wholesome truth which had at last been heard. The preacher kept himself in the silence of his home all the week. On the next Sabbath all the pews and aisles of the church, and even the windows, were crowded with an audience anxious to hear the supplement to the "snake sermon," of which some faint intimation had been given. But the preacher took for his text the great avowal of Paul: "For I determined not to know anything among you, save Jesus Christ, and him crucified," and poured forth through the opening

made by his previous discourse the fullness of gospel truth, without a word of reference to the past. And, being himself thoroughly aroused, he continued to preach and labor with new evangelical zeal, for the weeks following. These efforts were blessed with the seal of the Spirit; strife was turned to the cry of penitent souls; and the first baptism of revival came upon the church, the benefits of which abide until this day. "Preach a 'snake sermon,' my young friend, soon after your settlement," said the venerable doctor. "I never would have done any considerable good, but for that snake sermon." But might it not require a Dr. Brown to make such a venture successfully?

An interesting revival reminiscence of 1811, to which Dr. Brown was wont to refer, will exhibit the happy union of his Christian zeal and his absolute reliance upon God for ministerial success. Following a season of great religious coldness in the church, there sprang up a spirit of earnestness, without any known explanation, which pervaded the church services, the prayer-meetings, the altars of family worship, and doubtless, the closets of many of the praying people. The pastor felt it, and began unconsciously to carry it into the pulpit. All of the religious meetings began to be crowded. "Somebody has been wrestling with God," said Dr. Brown to himself, "but I know not who." At last, it leaked out that a Miss Barbara Orr, a sister-in-law of Elder Charles Hawkins, and a member of his family, had for some time, with a great weight of anxiety on her soul for spiritual blessing upon the church, been accustomed to resort daily to a thicket, about a mile northeast of the town, and there, alone with God, to pour forth her soul in importunate prayer for a revival. The revival came in power from this small beginning, and brought many converts to the Lord's table, not a few of whom became pillars in the temple. The memory of that lone praying woman remained embalmed ever afterwards in her pastor's heart, and often, in public and private, did he bear witness of her faith, to the Lord's honor, commending her example.

Dr. Brown came to his western charge while yet the power of the great religious awakening of 1802 lingered in the ministers

and churches. After some contact with this spirit of earnestness, he is said to have declared to some of his brethren that he "must go back over the mountains and get more religion before he could with any hope preach alongside of such ministers and to such people!" Kindred to this was his confessed humiliation, at a communion season in the church of Cross Creek, when Dr. McMillan and himself were assisting the pastor, Mr. Marquis. He preached the "action sermon" on Sunday morning, in great spiritual conflict, under the power of which, whilst delivering the Lord's message, he was led to pronounce himself a hypocrite, fit only for perdition. And all the while, to his excited imagination, Satan seemed staring him in the face with a sardonic grin, and taunting him with the challenge: "McMillan I know, and Marquis I know, but who are you?" Yet under the presence and seal of the Master, that very sermon was "in demonstration of the Spirit and of power" to all who heard it.

One more illustration of the peculiar combinations of character in Dr. Brown must suffice at present. It comes from the period of his advanced age and retirement from service, and dates about two years before his death, which occurred on the 29th of July, 1853. Through his life he never ceased to feel a parental care over the Washington church, and to claim some right of counsel if not direction in its affairs. This came out strongly, twenty-eight years after he had ceased to be the pastor, in connection with the erection of the church on the present site, begun in 1850, the year following my settlement, and dedicated on September 11th, 1851. The good doctor clung to the old building, so identified with his ministry, and resisted the plea of necessity for a larger and more convenient house of worship. This feeling grew into positive indignation, as the process of change went on, until, on one of his visits to the town, shortly after the Messrs. Hayes had transformed the old church into a carriage factory, it occurred to him to see for himself the desecration which had been wrought, a purpose which he fulfilled. The confused noise of hammers, saws and planes, with flying chips, and the din of unmusical voices, filled his soul with discord. His venerable form and astonished countenance brought the workmen

to silence and searching curiosity, when one of the polite proprietors, Mr. Charles Hayes, appeared to show him attention. Then was the crisis of explosion. "What have you done sir?" he exclaimed. "This was the Lord's holy house, the home of saints, the birth place of souls, a vestibule of heaven! What have you now made of it? A den of thieves!" It was only a few hours after the occurrence, that the proprietor related it to me, with inexpressible amusement. And yet within a year afterward, at the close of a delightful communion service in the new church, which he shared with us, the doctor confessed to me with frank and deep emotion, his mistake in opposing the new erection, being himself a joyful witness of its advantages, and assuring me of his readiness to join us in prayer for a blessing upon it.

From this extended review of the formative influences operating towards the establishment and consolidation of the church, from its beginning through the first pastorate, we now turn, under compulsion of much greater brevity, to the history that follows. Happily no more than a comprehensive outline is needed, in view of what has previously been written and published, and of the traditions familiar to some who yet live to "tell them to their children."

The Rev. Dr. Obadiah Jennings was the second pastor of the church of Washington and the savor of his name is precious unto this day. Of Puritan ancestry, he received his education amidst the rugged conditions of western life, in the Canonsburg Academy, in advance of the college charter, being the son of the Rev. Jacob Jennings, pastor of Dunlap's Creek church, in Fayette County. Having later completed his legal studies under John Simonson, Esq., he was admitted to the bar in 1800, and at once opened an office in Steubenville, Ohio, where he practiced with brilliant success for eleven years. Returning to Washington at the end of that time, he was amongst the foremost practitioners here for six years more. In the meantime he had confessed Christ before men, a year before leaving Steubenville, and very shortly after his coming to Washington the confidence of the church demanded his acceptance of the office of ruling elder.

His wisdom and zeal in that office were a consecrated offering on the Lord's altar; his influences upon all classes, especially his professional brethren, was powerful; as a representative of the session in the high courts of the church he had few if any equals; and the like leadership was thrust upon him in all the general forward movements of the church. An illustration of his power comes down by tradition from the first General Assembly of which he was a member, having the Rev. Elisha Macurdy as his ministerial associate. After many leaders of the body had taken part in an earnest debate upon a subject of great interest, Mr. Jennings, then known to few, gained the floor and electrified the house to such an extent by his argument and eloquence, as to produce universal inquiry as to who that wonderful man was. Then it gave Mr. Macurdy the greatest pleasure to reply to inquirers: "That's only one of our 'back woods' elders; wait till you hear some of our preachers and prepare yourselves for greater astonishment!" This was the beginning of a reputation and influence throughout the church which resulted in 1822, only five years after his ordination as a minister, in his election as Moderator of the General Assembly.

It was "an obscure Christian" whose suggestion first led Mr. Jennings to think of abandoning the law for the ministry. But his decision was not reached until in the prostration of sickness; on the verge of death, he consecrated his remaining life, should he be spared, to the gospel work. After a course of theological study, he was licensed by the Presbytery of Ohio in 1816, and the next spring he was ordained and settled as pastor of the church of Steubenville, being then in his fortieth year. After six years of very acceptable service, he was transferred once more to Washington, under an earnest call from his old friends here to become their pastor, as the successor of Dr. Brown—a relation which continued with the utmost mutual comfort for five years. It was sundered in compliance with a call from the church of Nashville, Tennessee, only under an oppressive sense of a want of usefulness; whereas, in fact, the Lord had for some time been silently at work in the hearts of the people, as evinced by a powerful revival which broke forth between his

commitment to acceptance of the call and his actual removal. Such a manifestation, a little earlier, would doubtless have held him fast to the church of his love, but it came too late to allow him to recede. The work of grace at Washington was, however, nobly taken up and conducted by his nephew, the late Dr. Samuel C. Jennings, then an earnest young minister. A few yet linger among us to tell the story of that revival.

It was generally conceded that Dr. Jennings, as a pulpit orator, scarcely fulfilled the high expectations of his friends. He was "a clear, judicious and instructive preacher," but his keen sense of responsibility in dealing with the sacred themes of the gospel restrained him from indulging in the free speech to which he had been accustomed in legal practice, and he commenced too late in life to form an easy, off-hand style in the pulpit. A master in debate and in either general or special address, he seldom ventured to preach without a carefully prepared manuscript, which, by very contrast, was repressive. An illustrative incident will make this clear. Going to assist Mr. Macurdy, of Florence, at a communion, he was overtaken by a storm and stopped over night in the neighborhood. He retired to rest, leaving his saturated coat, in the pocket of which were his sermons, on a chair near the grate. By some means, during his slumber the overturned chair deposited its contents in the fire, and both the coat and the sermons were consumed. Brother Macurdy could furnish a coat for the occasion, but, alas! the *sermons* had gone up in smoke. His knees smote together with fear and trembling as he approached the sacred desk, but, casting his care on the Lord, he aimed to do the best possible in these distressing circumstances, and in the judgment of the people quite excelled himself. A venerable mother in Israel grasped his hand as he passed out of the church, expressing her delight with his sermon, the equal of which she had never heard from him before. That brought out the story of the burnt sermons, whereupon the good lady exclaimed: "Well truly, I wish Mr. Jennings no harm, but I wish he may always have his sermons burned when he comes to preach for *us*."

Dr. Jennings, as a pastor, is said to have had no superior. His candor, gentleness, kindness, sympathy and vigilance enthroned him in the hearts of the people of all classes. At prayer-meetings, communions and missionary occasions he was peculiarly gifted, whilst in the chambers of sickness, at the burial of the dead and in personal counsels to distressed souls, he was the recipient of peculiar favor and love. The Hon. Nathaniel Ewing, who was familiar with him, described him to me as incomparable, in the qualities of a pastor, of all the ministers of his acquaintance. He left a communicant membership of two hundred and sixty-four, to which fifty-five were added as the fruit of the revival that followed. For special reasons the church, though included in the geographical territory of the Presbytery of Washington, was at its formation, in 1819, retained in the Presbytery of Ohio; but in 1824, together with Dr. Jennings as its pastor, it was set over to the Washington Presbytery.

The autumn of 1829 brought the third pastor of the church in the person of Dr. David Elliott, the same who in his youth had been the assistant of Dr. Brown in the academy. He came in his forty-second year, in the fullness of his powers, with a fine reputation, from an honored and successful pastorate of seventeen years at Mercersburg, Pa., as the immediate successor of the venerable Dr. John King. My extended memorial of this reverend man, delivered as an address and then published in a handsome volume, on the occasion of his death in 1874, and now in the hands of many here present, may well limit the present sketch. His pastorate of seven years in this church was marked with mutual and growing affection. No inducement to its severance short of the urgent voice of the General Assembly, in his unanimous call to the chair of theology in the Western Theological Seminary, could have prevailed. If indeed the record of these seven years of pastoral service is somewhat overshadowed by the fame of his thirty-eight years of eminent success and usefulness as a seminary professor, it is still full of the most precious memories, both of himself and of the church. As a preacher, he was distinguished not so much for sparkling eloquence as for sound doctrines, thorough instruction and evangelical

earnestness. His pastoral administration, like his counsel in church courts, was marked with pre-eminent wisdom, uniting with him, in the strongest bonds of confidence, both the session and the people. General usefulness crowned the whole period of his service, the last year of which was signalized by an extensive work of grace, adding by confession fifty-one members from the ranks of the world. The whole number added to the communion was two hundred and forty-nine, of whom one hundred and thirty-eight, or an annual average of twenty, came in by profession of faith.

One of the most important services of Dr. Elliott during his pastorate was his chief leadership and influence in the resuscitation of Washington College, after its suspension in 1828, to which work he was invited by the trustees four months after his coming. He declined the permanent presidency, but filled the office temporarily for eighteen months, when, with a successful beginning and a fine promise, he yielded his place in the spring of 1832, to Dr. David McConaughy, the successor of his own choice and nomination. But for thirty-three years thereafter, as president of the trustees of Washington College until the union of the colleges in 1865, he gave to the institution his most active and efficient support. His honorary degree of D. D. came from Jefferson College in 1833, during his pastorate at Washington, and that of LL. D. from Washington College in 1847. He presided with extraordinary skill as moderator of the General Assembly at the stormy sessions of 1837, and upon the division of the Old School and New School parties, at the organization of 1838. But he welcomed the reunion of 1869.

Dr. Elliott, though now almost a score of years absent from among men, is still held in honorable memory by the Presbyterian Church, as one of the wisest and best men of its history. Few have surpassed him in wholesome and permanent influence, whether in councils of the church or in the training of the rising ministry. Though dead, he speaks and will continue to speak to multitudes in our own land, and on heathen shores, through the messengers of the gospel who have learned from him to find the truth of God in his inspired word, and to expound it and impress

it upon the hearts of men for their salvation. Many sons in the ministry, when we could no longer look on his face, counted it a privilege to cry: "My Father! my Father! the chariots of Israel and the horsemen thereof!"

The interval of a little more than twelve years between the resignation of Dr. Elliott and the settlement of the present senior pastor in January, 1849, was marked with frequent changes, no less than four pastors having served the church. The pastorate of the Rev. Daniel Deruelle covered the year 1837-40; that of the Rev. James Smith, D. D., from Scotland, began in December, 1840, and ceased on account of ill health in 1844; that of the Rev. William C. Anderson, D. D., continued one year, ending in January, 1846; and that of the Rev. John B. Pinney, LL. D., a year and three months, until April, 1848. These were men of ability and earnestness, though of different special gifts and adaptations. Each resigned the charge for reasons peculiar to himself, and no one of them from any friction in the church. Mr. Deruelle, following his special tastes and fitness, returned to evangelistic service. Dr. Smith returned, loved and revered, to his native Scotland to die. Dr. Anderson, though born and educated in Washington County, and having spent in it the first years of his ministry, as pastor of Pigeon Creek church, preferred the habits of western life, into which he had become fashioned. And Dr. Pinney, retaining the sympathetic memories of his first devotion as a missionary in Africa, and having on returning health easily glided into the work of colonizing the black race in Liberia, returned of preference to it after his brief pastorate. Despite these changes, the church maintained its ground and went forward. The intervals of vacancy were finally filled by the superior service of the Rev. David McConaughy, D. D., LL. D., president of Washington College, a man never to be forgotten either by his old students or the people of Washington.

These imperfect sketches have now been brought down to January 1st, 1849, when

The Present Pastorate

of forty-four years commenced. Other occasions—especially the quarter-century celebration of 1874, the fortieth anniversary in

1889, and the completion, in 1891, of the pastor's ministry of a half century since his ordination—have so fully drawn forth the facts of this period, that the merest outline will suffice for the present occasion, the chief interest of which lies in the earlier history, less known to the present generation. The relation then formed still abides, but an affectionate people, considerate of their pastor's advanced years, have lately associated with him a copastor in the person of the Rev. Thomas R. Alexander, who was installed by a committee of the presbytery on May 15th, 1893, after an able, acceptable and profitable service of one year as assistant.

For fifteen years, following the settlement of the present senior pastor of the First Church, there was but one church and one pastor. Since then there has been a happy expansion into three vigorous and successful churches, each of which bears a most important relation to the same general cause, and all of which are operating together in harmony. The Second Church was organized in 1861, but owing to the derangements incident to the breaking out of the civil war in that year, its actual beginning was held in suspense for three years, and it began its work in 1864, under the ministry of the Rev. Richard V. Dodge, its chosen and efficient pastor. It has had until this time a prosperous and useful history, now in its thirtieth year. Its present able and earnest pastor, the Rev. James H. Snowden, after a service of seven years, still abides in strength. His predecessors were the Rev. Messrs. R. V. Dodge, John C. Caldwell, D. D., George P. Hays, D. D., then the honored president of Washington & Jefferson College; George Fraser, D. D., John G. Cowden, and John F. Magill, D. D. Our Third Church was formally organized on March 24th, 1891, under a realized need of further church accommodations, especially on the western side of the town, and was conducted in its services by Dr. Moffat, president of the college, until the summer of 1892, when the Rev. W. T. Linn Kieffer, having been called from his pastorate in Mercersburg, Pa., assumed his labors as its first pastor, being installed under presbyterial authority on September 19th, 1892. Since that time

he has won, and deservedly enjoys, the admiration and esteem of his people and the community.

Both the Second and Third churches originated in demand, largely felt to be from God, and in a still greater need anticipated in the future. Results have clearly vindicated the wisdom of each forward movement. At the settlement of the pastor of the First Church in 1849, the population of the town did not rise above 3,000. As late as 1870 it was authoritatively published as 3,571. Now we claim, including the suburbs, a population of 12,000 souls. Without boasting, it is a pleasure to reflect that the evangelical churches of our community have advanced in fair proportion to the growth of the town. How it has been with our Presbyterian heritage, will partially appear in plain facts. The mother church, then alone, had a membership, in 1849, of 277. After subtracting losses by death and removal, and notwithstanding the present division of the work among the three churches, her records now show a membership of 480; that of the Second Church is 665, and that of the Third is 199, a total of 1,344, and an increase in these forty-four years of nearly four-fold. The number of members received since the beginning of 1849, in the First Church, has been 1,642, of whom 841 have been received on original confession, and 801 by letter. The Second Church has, since 1864, received 727 on examination and 703 on certificate, making a total of 1,430. The Third Church was organized in 1891 with 105 members, and has since received 44 members by profession and 55 by letter, or 99 in all. It may well be remarked that, being located in a conservative region, these churches depend mainly on continuous and steady additions; yet they have been blessed from time to time with special seasons of grace, which, in answer to fervent prayer, have brought corresponding joy and gratitude, in the conversion of large numbers.

In historical priority, the Presbyterian Church of Washington stands in the front rank in the establishment of Sabbath Schools. Only a few in the eastern cities are ahead of us, and there are only two known claimants for a contemporaneous date, west of the Alleghenies, viz.: The First Presbyterian Church of

Pittsburg and the First of Greensburg. Ours, projected two years before, was organized June 15, 1816, and has come down by regular succession until now. It had a measure of co-operation from other denominations until the time came for schools of their own. The first to follow was that of the Methodist Episcopal Church, which was organized in 1825. All of the rest subsequently, as there was occasion, came into line. Now, everywhere the Sabbath School is regarded as the right arm of our Christian strength. It is the fullest demonstration of the church in her true teaching capacity, under the great Shepherd who has left the injunction, "Feed my lambs." Both of our younger churches made the Sabbath School a vital part of their organizations, and so it is regarded by us all unto this day. The school of the First Church, after seventy-seven years of effective work, reports a membership of 328; that of the Second Church, 359, and that of the Third Church, 156. Each of these schools has a senior, middle and junior department, embracing all grades of Bible study. There are special Bible classes, composed of students of the college, one of which, in the First Church, under John Aiken, Esq., has had a continuous history of twenty-seven years. A like class in the Second Church is taught by Professor William C. McClelland. James C. Acheson, Esq., is now in the twenty-ninth year of his continuous and useful service as superintendent of the First Church school, as the successor of Dr. Robert R. Reed, whose term of twenty-six years ended only with his lamented death, December 14, 1864. Mr. Robert S. Winters has been the efficient superintendent of the Second Church school since 1870. R. W. Irwin, Esq., is serving as the first superintendent in that of the Third Church. Each of these churches has also flourishing Christian Endeavor societies, and mission bands, composed of the young people, united together for mutual edification and Christian work, with happy results.

Church accommodations have held an important relation to the prosperity of these churches. The First Church building, dating with the first pastorate, has been already noticed. That erected in 1850, and dedicated September 11, 1851, had its chief reason in the need of enlargement to meet the wants of the grow-

ing church. For the sake of a better location, the present most eligible site was chosen, and the three lots on which the church stands were secured, bounded on the north by Wheeling street and on the west by Second (now College) street. Lot No. 41, on the east side of the churchyard, was purchased from Joseph Potter for the sum of \$400 by Colin M. Reed, Thomas M. T. McKennan, James G. Streat, Joseph Henderson, James Brice, John Bausman and James I. Brownson, contributing equally to the cost. Their design was to hold it for future use as the probable site of a parsonage, but on December 30, 1868, the survivors, together with John H. Ewing (who had succeeded to the interest of Mr. Bausman) and the heirs of Mr. McKennan, to avoid further confusion of title, conveyed the property absolutely to the trustees of the church for the nominal sum of one dollar. Lot No. 42, on which the church mainly stands, was purchased from the executors of John Wilson, Esq., for the sum of \$475; and the corner lot, No. 43, was purchased from Margaret F. Henderson for the consideration of \$1,100. A pleasing tradition has been cherished by many that the title to lot No. 43, as well as that on the opposite corner of the college campus, (lot No. 102) had descended through the ownership of the "Father of his Country" and his honored wife. The facts are, that a memorandum was appended to the original plot of the town, as laid out by David Hoge, the proprietor, October 13, 1781, which read as follows: "Lott 43 & 102 presented by Mr. Hoge to His Excell'y Gen. Washington & Mrs. Washington." But unfortunately there is no evidence of possession or title transferred or accepted under this gift, and there is a contrary record to the effect that John and William Hoge, sons and successors of the proprietor, disposed of these lots as their own. And so pales our glory!

The church building, erected upon the lots thus designated, was ninety feet in length and sixty-five feet in breadth, giving a capacity one and one-half times as great as that of the first building; while the first structure would accommodate about six hundred persons, this one would accommodate about nine hundred. After seventeen years of use, it was taken down, except its basement, under an apprehension of its insecurity, and

upon its foundations the present more solid and handsome structure was erected in 1868, and dedicated on March 27, 1869. The cost of the reconstruction, furniture, etc., was about \$22,000. In 1886 a chapel was erected and furnished, for the use of the Sabbath School and prayer-meetings, and other kindred purposes, at a cost of \$10,500, with a seating capacity of five hundred persons when its various departments are opened. And later still, in 1887, at a cost of \$1,250, the main church building was extended, at its southern end, so as to secure a room for the organ and choir, and under it a neatly furnished study for the pastor. The whole church property has a probable value of \$50,000.

The Second Church began its organic operations by a public service in Smith's Hall, on May 15th, 1864, which was so occupied until January 5, 1874, when, under a lease for fifteen years, and after repairs by the congregation amounting to \$3,437, the church belonging to the Methodist Protestant congregation, on West Beau street, was used until March 4th, 1887. Meanwhile the longing for a satisfactory and permanent house of worship of its own was intensified, and arrangements were made for its consummation. The result was the purchase of a lot on East Beau street, and the erection of a building, the aggregate cost of both being \$24,840. The whole cost of the property, including organ and furnishings, has been \$28,040. "The auditorium seats 450, and with the lecture room the seating capacity is 800," the two rooms being easily thrown into one by the removal of curtains. The edifice is marked with fitness and taste, the only regret being that it had not been made larger. By a happy concurrence, its dedication and the installation of the present pastor, took place on the same Sabbath, March 6th, 1887, the former in the morning and the latter in the evening. The dedicatory sermon was preached by the Rev. George P. Hays, D. D., and the installation sermon by Rev. Dr. John F. Magill, both former pastors.

Our spirited and promising Third Church, so happy in all its other arrangements and so earnest in its work, acted with equal wisdom in addressing itself, at the outset, to the securing of a permanent house of worship. Not without help from



First Presbyterian Church.

brethren in other churches, but mainly by the self-denying efforts of its own people, in one year from the organization of the church its beautiful, commodious and finely arranged temple was formally entered and dedicated to the service of God. The participants in that dedication, which took place on March 28, 1892, were the Rev. Messrs. Moffat, Snowden, Woods and Brownson. Until this joyful consummation, the congregation had worshipped in the court house. The whole cost of the ground, building, furniture and organ was \$26,400. The church edifice is conveniently situated on Jefferson avenue, a little south of Chestnut street, and easy of access to the growing population of the western side of the town. An open door invites the congregation, in the ardor of its youth, into the most promising success and usefulness.

One of the most notable advancements of the period under review has been in the grace of giving for the support and propagation of the gospel. The cost of sustaining church services now, presents a striking contrast with the ruder times and habits of our predecessors. But pastoral salaries and other expenses have surely not more than kept pace with the advancement in social and home life. The salary of the first pastor is unknown, but we shall hardly say that his salary of \$500 as president of the college was enriching, nor that the professors of that day, at \$350 per annum, were put under temptation to extravagance. The pastors then were probably not lifted into higher luxury, but in worldly things "like priest like people" was at least the financial rule. However, the comfort remained to both of cheap living and of cheap soil out of which to extract it. But it is certain that the parishioners of 1893 would not tolerate a style of life in the pastor and his family which was eminently fit when a carpet in one room savored of aristocracy, and even the finer homespun attire was in danger of being attributed to worldly vanity. And yet, with the advancements in demand and supply, which go hand in hand, it is not much easier to "make ends meet" than it was then.

But associations and boards for the extension of the kingdom were hardly known at the outset of our century, and later still

were regarded by very many as of doubtful propriety. Now, through these magnificent and world-reaching agencies the Lord's great commission finds fulfillment as never before, and the "other sheep which are not of this fold" are being gathered far and near. A million of dollars for each of our great boards of foreign and home missions is now the gauge of a year's work, whilst as sacred, if on a smaller scale, are the claims of our schemes of ministerial education, publication and Sabbath School work, ministerial relief, aid for colleges, sustentation, church erection, and the freedmen's board for the mental, moral and spiritual elevation of eight millions of slaves lately made citizens. He who looks along these lines of amazing contrast, in opportunity and obligation, with the times of our fathers, must feel himself overwhelmed with the solemnity of living in such an age as this. Yet, in common with our Christian brethren, to this heritage of responsibility have our three favored churches come, in the place of the feeble band of one hundred years ago.

These churches, though far short of the divine claim, have not been wholly unmindful of this part of their duty. Our young Third Church, in her difficult contest for establishment, could not be expected to stand abreast with her older sisters in benefactions, yet it is to her credit that in these two years of struggle for life the sum of \$827 (\$274 in the year ending March 31st, 1892, and \$553 in that ending March 31st, 1893,) has been laid upon the altar of the world's evangelization, and that, for the future, her completed organization gives promise of the best possible results. Time and space bind us to little more than the figures of the past year, in the case of the other churches. According to the minutes of the last General Assembly, the Second Church gave to home missions \$445; to foreign missions, \$590, and to the other boards and miscellaneous objects, \$199; in all, \$1,234. The contributions of the First Church for the past ecclesiastical year were as follows, viz.: Home missions, \$1,708; foreign missions, \$1,880; other boards and miscellaneous objects, \$1,557; in all, \$5,145.

It is proper to add that, in all three churches, these contributions did not come wholly from the congregations as such, but



Second Presbyterian Church.

in a large measure from the women's societies for foreign and home missions, the Christian Endeavor societies, the Sabbath Schools, bands, etc. For the First Church, I must make the confession that their gifts to the two leading boards exceed, in the aggregate, those of the congregation in its Sabbath collections; though, after all, these subordinate agencies are but parts of the church at work in the Lord's vineyard.

In this connection it may be mentioned, as an interesting historical fact, that the Woman's Missionary Sewing Society, organized in the mother church on November 20th, 1835, is still in existence. In 1885, when its jubilee was celebrated, it reported that down to that time it had contributed to the board of foreign missions, as the result of the industry of its members with the needle, over \$3,000. It is now actively at work, co-operating with the Woman's Foreign Missionary Society, formed in 1870.

Another item in this statement of church influence, concerns the supply of the living forces in church work. The First Church, taking in the whole of its history, has furnished thirty Presbyterian ministers, and forty-eight wives of ministers, from its own families. In addition, fifty college students from abroad have made their first confession at our communion table, and thence have gone forth into the sacred office, as heralds of salvation. A much larger number still came to the college as Christians, and were identified with us in church worship and work, preparatory to the sacred office. Of the first of these classes, two men and ten women have laid themselves upon the altar of sacrifice for the heathen, as have also fifteen from the second and third classes. Twelve female members of the church have accompanied their husbands to the foreign work. Another, (Mrs. Dr. Speer,) was the first female missionary sent by our board to labor among the Chinese in California. Two unmarried ladies gave their service and lives to the work among our western Indians, whilst two others labored for years in a like capacity among the freedmen of the South, when as yet the fiery prejudices of our late civil war were raging; and still another, now a minister's

wife, as nobly, under the home board, faced the perils of a Christian teacher among the Mormons of Utah.

Nor has the Second Church been behind in the same line of personal consecration. Within her shorter history, two of her own sons have gone into the ministry, and nine from abroad have in the course of their collegiate study entered her communion by profession of their faith, and left it for the holy work of the gospel ministry. Four men and three women have gone forth to tell the old story to people sitting "in the darkness and the shadow of death."

An important factor in the church influence of the whole line of history now under consideration, has been its contact with higher education. As this feature, so far as it relates to our noble college, will be presented on this occasion by its worthy president, I pass it to make a brief reference of simple justice to our Washington Female Seminary, which, since its organization in 1836, has been doing a wide and effective work in the training of the daughters of the land, the fruits of which, so abundant at home, have also appeared in Christian and heathen countries across the seas. In the double relation of president of its board of trustees since 1858, and pastor of its principal, Miss N. Sherrard, and of a large portion of its teachers and pupils, I am fully prepared to bear witness of its Christian character as well as its educational worthiness. Both thoroughly evangelical and liberal, its doors are open to the pastors of our own and other denominations for ministerial service in behalf of those falling under their care. And the past is witness that in no sphere of Christian influence are results more satisfactory. Let experience be our prophecy of the future.

It would not be fair to close this sketch without at least a passing allusion to the ministerial brethren who have been drawn to residence in our community by service in the college, or by the desire of facility for the education of their children, or for other reasons. Contrary to a traditional supposition that such



Third Presbyterian Church.

brethren, without pastoral responsibility of their own, are, by reason of human infirmity, given to interference with the plans and work of those who have pastoral charges, the experience of almost a half century enables me to testify that such brethren, here in unusual number, have ever been "fellow helpers to the truth," true to fraternal confidence, and modestly ready to co-operate as called upon in the work of the Lord. Precious memories start up at the names of the dead among them, and cordial fellowship of the living, in personal and church relations, lightens the future with joy. My fellow pastors will surely join me in thanks for the fraternal spirit of these beloved brethren.

The Conclusion

now awaits us. This imperfect rehearsal of divine goodness, blended with human service, along the pathway of a century, may well stimulate our faith and love to a higher and holier consecration. In itself, this fellowship of memories denotes the still more sacred "fellowship of the spirit." Let the fires of devotion be rekindled at this day's altars. Happy in our common heritage of faith and achievement which has come to us over the footsteps of our sainted fathers, shall we not prove ourselves children worthy of their covenant? Our provocation must be only "unto love and good works"—a joint and mutual striving "for the faith of the gospel"—a rejoicing in each other's achievement. We follow a banner transmitted to us "that it may be displayed because of the truth;" let it without sully lead us on to spiritual conquests like those which in the former days sanctified the soil we tread. As churches of the same distinctive name and standards, let us ever heed the counsel of Joseph to his brethren: "See that ye fall not out by the way."

But not in any narrow sense do we hold and practice the principles of our faith. We challenge the Christian world for a more distinct recognition of all evangelical Christians than is to be found in our denominational creed and history. Our "Confession of Faith" itself makes this emphatic declaration (Chap.

XXVI, Sec. 2): "Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual service as tend to their mutual edification, as, also, in relieving each other in outward things according to their several abilities and necessities; which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." Untrue, indeed, we would be alike to our church vows and to the word and spirit of the gospel itself, if we were not ready to accept in love and co-operative service, to the honor of our "one Lord," our fellow Christians of every branch of the true evangelical church. We may differ from them as the waves upon the surface of the sea differ; but we are one in Christ, as the unfathomable depths beneath.

Thus, brethren, let us follow on to know the Lord and to obey his will, ever striving and trusting for the consummation when the saints of God shall all be one in the Father and the Son, as they are one, and a believing world shall be brought to confess the Lord Jesus unto salvation.

"'Not unto us,' O Lord of lords supreme,
Whate'er we work, Thou workest; Thine the praise;
O wake us, cleanse us, light us with Thy beam,
And work in us, through us, to endless days."

Centennial Hymn.

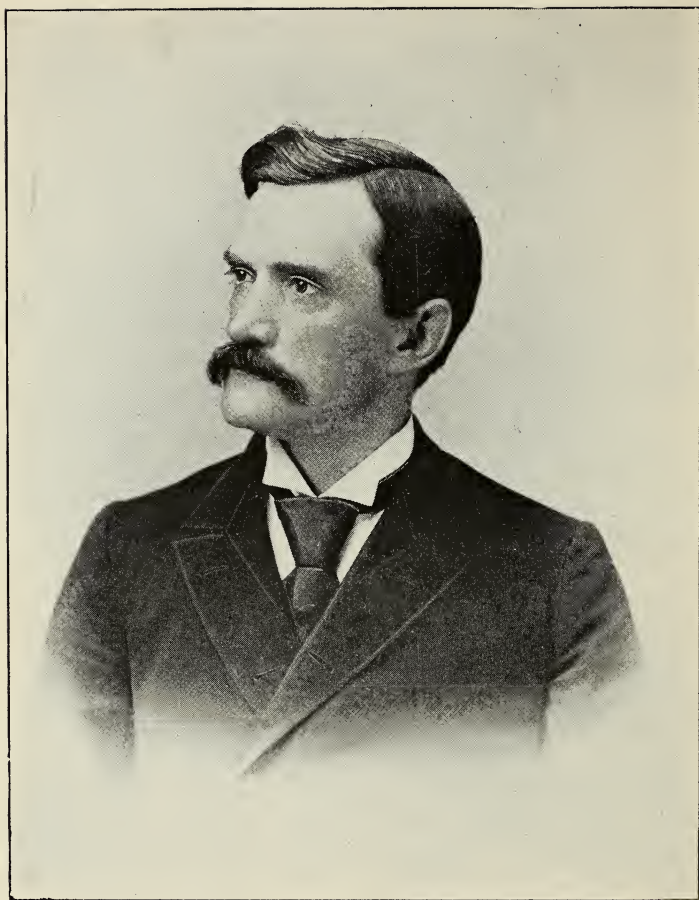
Written for the occasion by James
I. Brownson, Jr.

OH GOD ! WE COME THY NAME TO BLESS,
A CENTURY'S MERCIES TO CONFESS ;
THY GOODNESS IN OUR FATHERS' DAYS,
THY BLESSINGS TO OURSELVES, WE PRAISE.

WHEN FIRST OUR SIRES UPON THIS SOIL
PLANTED THE FAITH WITH PRAYERFUL TOIL,
THY FOSTERING CARE, THY MIGHTY ARM,
PRESERVED THE INFANT CHURCH FROM HARM.

AS TIME'S SWIFT CHARIOT ONWARD ROLLED,
AND, ONE BY ONE, THE YEARS WERE TOLD,
ON SIRES AND SONS THY GRACE WAS SHED,
THY GUIDING HAND THY SERVANTS LED.

FOR THESE THY MERCIES, SOVEREIGN LORD !
BE NOW THY GRACIOUS NAME ADORED.
WITH GRATEFUL HEARTS WE ASK OF THEE
LIKE GUIDANCE IN THE DAYS TO BE.



Rev. James D. Moffat, D. D.

Presbyterians and Education.

ADDRESS OF REV. JAMES D. MOFFAT, D. D., PRESIDENT OF
WASHINGTON AND JEFFERSON COLLEGE.

Because I am connected with the college in this place, I have been asked to take part in these exercises and to treat of the relations of Presbyterians and Education.

As it is the centennial of Presbyterianism we are celebrating, it will not be proper for me to present a history of education, nor a history of the college, except so far as it may serve to throw some light on the questions: "What interest have the Presbyterians of this community exhibited in educational work? and what effect has educational work had upon the growth and character of Presbyterianism?"

Limited as I am in the extent of the historical review I may allow myself, I am still embarrassed by the fact that the whole history has been so often told in this community. Shall I tell it over again as if it were wholly new to this audience? or shall I simply make vague allusions to facts which must be familiar to many of you?

Mindful of the fact that the population is always changing, the younger members of society taking the place of the older but not necessarily inheriting their knowledge, and new accessions coming from other places where they have never heard of McMillan and Dod and Smith, it has seemed to me the wiser plan to rehearse so much of the history as may illustrate my subject, as if it were unfamiliar to the larger proportion of this

audience. Neither shall I strive to make it seem new to the few who know that history well, by straining after new modes of expression, or by the use of various rhetorical contrivances which serve to obscure familiar features. As far as possible I shall let contemporary men and women and other reliable witnesses tell the story in their own words, prefacing or commenting so far as my explanations may seem needful. First, then, let us see how much interest Presbyterians have taken in education, as exhibited particularly in the earlier history.

The interest originated with the first ministers of the gospel, who came into this county more than a century ago, appearing among the earliest settlers before the Indian warfare had ceased, and before civilized modes of living could be fairly inaugurated. They came to preach, so that churches might be organized; and they came to teach, so that the youth of the rugged pioneers might be educated at home, as they themselves had been educated in Princeton College.

The first of these pioneer Presbyterian preachers was Rev. John McMillan, a graduate of Princeton College, who preached his first sermon in this county—probably the first sermon preached in the county—on the fourth Sabbath of August, 1775, at Chartiers, when he was not quite twenty-three years of age.

When, three years later, he came permanently into this county, it was with the purpose fully formed not only to preach but to inaugurate educational work. This purpose may best be expressed in his own words: "When I determined to come to this country, Dr. Smith, (his instructor in theology,) enjoined it upon me to look out for some pious young men and educate them for the ministry; for, said he, though some men of piety and talents may go into the new country at first, yet if they are not careful to raise up others, the country will not be well supplied. Accordingly I collected a few who gave evidence of piety and instructed them in the knowledge of the Latin and Greek languages, some of whom became useful, and others eminent ministers of the gospel, viz.: James Hughs, John Brice, James McGready, William Swan, Samuel Porter and Thomas Marquis. All these I boarded and taught without any compensation, except

about forty dollars, which Mr. Swan gave to my wife, after he was settled in the ministry. I had still a few with me when the academy was opened in Canonsburg, and finding that I could not teach them and do justice to my congregation, I immediately gave it up and sent them there."

At what date Dr. McMillan opened his school, or began teaching in his own house, can not now be determined with any certainty. There is on record the testimony of only a single contemporary, Mrs. Park, a daughter of Judge McDowell, a near neighbor, who boarded several of the pupils mentioned by Dr. McMillan: "Mrs. Park did not remember the precise year when Dr. McMillan's school commenced, but thought she was about twelve years old, and was quite sure she was not more than thirteen." This testimony makes it reasonably sure this school was opened as early as 1781 or 1782. There has been considerable discussion of the question whether this school was, *at the beginning*, a classical school, or only an English school. It is not now probable that any satisfactory evidence or testimony can be discovered to settle the question beyond doubt, nor are we specially concerned to have it settled. The undisputed fact and the one we most value, is that the first minister, who came into the county, came fully resolved that the work of education should share time and labor with the work of evangelization, as, in its way, of equal or only subordinate importance, and that at least as early as 1782 he entered upon that work.

But the second minister to enter the county was not a whit behind the first in his appreciation of education. This was the Rev. Thaddeus Dod. He was of New England stock, his great-great-grandfather having come from England to Connecticut in 1642. He was born in New Jersey, and was graduated also from Princeton College at the advanced age of thirty-three. His first visit to this county was in 1777, and his subsequent experiences very similar to Dr. McMillan's, in that he made repeated visits before moving permanently with his family to Ten Mile. They finally reached Ten Mile (Amity) in September 1779, after

some delay caused by dangers arising from an incursion of the Indians.

For two years Mr. Dod was restrained from work, except in the forts, by imminent peril due to the close proximity of the savages. But it seems from unimpeachable testimony that as soon as it was safe for Mr. Dod to build a log cabin, and move his family into it, he had another cabin put up a short distance from it, and opened there a classical and mathematical school, at least as early as 1782. One of the pupils of this school, the Rev. Dr. Jacob Lindley, describes the log cabin school as "sufficiently large for three or four beds, with room for tables, &c.," and giving the names of thirteen students, states that they all boarded with Mr. Dod. Four of these pupils are spoken of as "Mathematical students," but the rest are called Latin students, who had the ministry in view, and nearly all of them finally entered the ministry. This school was closed after three and a-half years, Mr. Dod soon afterward moving to another farm, and the students generally entered another school at Buffalo, founded and conducted by the third minister to enter the county, Rev. Joseph Smith. Mr. Smith was as deeply interested in the educational work as his co-presbyters, McMillan and Dod. He was also a graduate of Princeton College, but earlier than his co-presbyters, viz., 1764, and unlike them he had been a settled pastor in the east, in Wilmington, Delaware. How long his school continued is uncertain, but not more than two or three years. It was held in a log cabin, which had been erected as an addition to his own residence, and was designed to be used as a kitchen. But his wife generously gave it up to school purposes, and with restricted facilities for cooking, undertook the task of boarding this considerable addition to her family.

To give you a glimpse into this school, and also to show the interest the Presbyterian women of the period took in the educational work of these pioneer preachers, I quote from the history of Jefferson College the account of Mrs. Irwin.

Mrs. Irwin, an aged and intelligent lady, gave more than forty years ago, her recollections of Mr. Smith's school at Buffalo in substance as follows: "That she was between twelve and

fifteen years of age, living near Mr. Smith's, one of his spiritual children, took a great interest at the time in what Mr. Smith did in this matter, and all her life after familiarly remembered the following facts: That in 1785 Mr. Smith opened a small school for assisting and training young men for the gospel ministry; that Messrs. McGready, Brice, Porter and Patterson began their course with him, Mr. James Hughes soon after joining them; that five congregations through the ladies, united in furnishing these students, (with the exception of Mr. McGready) with clothing, viz.: Buffalo, Cross Creek, Chartiers, Bethel and Ten Mile; that they made up summer and winter clothing, for several of these young men, coloring linen for summer wear, in a dye made of new mown hay, and sending woolen cloth, by merchants, east of the mountains, to be fulled and dressed and brought back with them on their return."

Thus it appears certain that the three Presbyterian ministers who first settled in this county were all deeply interested in education and took active part in the work of teaching, regarding this as a most important part of their mission. Their schools were in no sense rival schools, nor does any one of them seem to have supposed that his school would be a permanent one and grow into an academy or a college. Taking all the conflicting testimony as to the question of priority, and accepting it all as far as possible, that is, in its positive statements but not in its denials, it is reasonable to suppose that these three men had a tacit understanding, that they must take turns in bearing the burdens of teaching along with their labors as pastors and missionaries. After Mr. Dod had taught for three years, Mr. Smith undertook the task, and when he wearied under the multiplied labors, Dr. McMillan took the young men into his log cabin school. Several young men who are mentioned as pupils of Mr. Dod were also named as pupils of Mr. Smith, and Dr. McMillan names the same young men as taught by himself. As conflict of testimony on this point is not possible, we must conclude that young men in the course of their English, classical and theological training, must have passed from one of these schools to another, by some arrangement between the ministers.

It might be thought by some that these three preachers were interested only in securing helpers and successors in the work of the ministry, and not in the general cause of education and of higher education. But this would be doing them injustice. Their views were broad and their sympathies wide. Seeing clearly that their own labors were restricted, and that all they could do as mere teachers would fall short of securing to the community the benefit of liberal culture, they united with others to secure the founding of a permanent academy at the county seat. They never thought of their schools as anything more than temporary expedients to meet a pressing and specific need, and longed to see founded the kind of school from which they had as college men derived inestimable benefit.

The most reliable account of the earlier years of the Washington Academy was furnished forty years ago by the Rev. Cephas Dod, a son of Thaddeus Dod. Although he was but ten years old when his father came to town to start the academy, yet as a member of the family and an intimate companion of one who had been a pupil in his father's log school in 1782, he had exceptionally good opportunities of gaining accurate information. I quote from his account.

"Each of the above named ministers, (Dr. McMillan and Messrs. Dod and Smith,) were employed more or less in teaching at his own house, but finding it inconvenient and interfering too much with their pastoral duties, their next movement was the getting up an academy at Washington, for which a charter was granted September 24, 1787, with a donation of five thousand acres of land. Without entering into any detail of argument to show that the aforesaid ministers were first to move in this matter, it may be sufficient to call attention to the names of the trustees. They were the Rev. Messrs. John McMillan, Joseph Smith, Thaddeus Dod, John Clark, Matthew Henderson, (of the Associate Presbytery,) and John Corbly, (Baptist.) Here were five Presbyterian ministers, being all who were west of the Monongahela river, and with them, seven or eight elders of Cross Creek, Buffalo, Chartiers, etc., and one of them in an extreme part of what was then Washington, but now Greene county.

The other trustees were, with a few exceptions, in connection with the Presbyterian church. Two of them, (Judges Allison and McDowell,) who were elders of the Chartiers, were at that time in the Legislature, and aided in obtaining the charter. The land appropriated by the state, lying north of the Ohio, would of course, be unproductive for a long time. Nevertheless the trustees resolved to go forward. After some unsuccessful attempts to obtain a principal, Mr. Dod was urgently solicited to take the place. He was unwilling to leave his people, but after some conference on the subject, informed them, that, provided the appointment were made but for one year, he might, for the sake of getting the institution into operation, think it his duty to accept, but if for a longer term, he should reject at once. The appointment was made accordingly, and after consulting his people, he signified his acceptance, and at the same time resigned the office of trustee. There being no available funds wherewith to erect a building, the upper rooms of the Court House were hired for the purpose, and the institution went into operation 1st of April 1789. There were about twenty or thirty students, of whom five afterwards entered the ministry. While in Washington Mr. Dod preached there one-third of his time, and divided the remainder between the two places at Ten Mile. At the expiration of the time for which he was engaged, he was prevailed on to continue three months longer. Mr. Johnston, who had been teaching in the English department, was appointed his successor. Some time in the next winter, 1791, the court house was burned; and there was no suitable building to be had in town. The Rev. Messrs. McMillan and Henderson went together to Washington and requested J. Hoge, Esq., who was the proprietor, and also a trustee, to make a donation of a lot on which to erect a building. Discouraged by his refusal, they went and asked the same of Col. Canon, of Canonsburg, who not only gave the ground, but otherwise contributed liberally to the cause. An academy was erected at Canonsburg, Mr. Johnston was made its principal; and Washington academy suspended operations for a number of years."

Whilst this account indicates an invincible interest in educa-

tion on the part of the ministers and some of the elders outside of Washington, it indicates as clearly a want of interest here. An investigation fails to lighten the dark picture drawn by Mr. Dod. "But so indifferent," he says, "were the inhabitants of that town to the interest of literature in general, and to the demands of the church in particular, that notwithstanding the State donation, an academy could not be supported. The Rev. Mr. Dod, and after him, Mr. David Johnston, made the attempt by engaging as teachers; but were forced to give up the benevolent design, through the indifference and inattention of a majority of trustees." And Rev. Dr. Jacob Lindley, one of the earliest of Mr. Dod's pupils, says of the same failure: "The inhabitants of Washington, at that time, had but little piety, science, or liberality to build a house or sustain a literary institution, and *none to sustain a preacher.*" These are unpleasant judgments, pronounced by good men upon their contemporaries, and doubtless my repetition of them to-day may seem like a discordant note. But history is useless or false if it hide from view the unpleasant facts. But fairness demands that we note the fact that the trustees had nothing valuable to found an academy upon, except a charter. The gift of 5,000 acres of land by the State was not available until that land could be located and the title to it be made clear, and this was not secured until ten years after the gift was made. And then no use could be made of the land, except to lease the sugar trees, on the land lying along the Little Beaver. This was done in 1797, but a share in maple sugar would not go far then toward building a school house.

And again it must be noted that this indifference toward education went hand in hand with indifference toward religion. A church was not yet organized in the town, and Presbyterians were too few in number and too feeble in piety to exert much influence. And the academy never really got on its feet so as to do any effective educational work in the community until there were Presbyterians enough to call a pastor.

When the academy suspended and could not be revived, all the ministerial members of the Board of Trustees transferred

their energy and their influence with the people of their respective charges to Canonsburg, and thus the lay members of the board were left to work or not as they pleased. Of course the religious element was not wholly withdrawn, but it was weakened, and the power of the Board was correspondingly diminished when they undertook to resuscitate the academy. The greater part of their energy was expended along legal and political lines—striving to get their lands located and titles perfected, and seeking gifts of ground from the county authorities, and gifts of money from the legislature. In these efforts they were successful in part, getting a location for the academy from the proprietors of the town, Messrs. John and William Hoge, viz.: the southeast corner of the present campus, but getting nothing from the county. But they found themselves shut out largely from all the Presbyterian churches of the county when they tried to raise money for the building, and the work of erecting it dragged along through four years. The resolution to erect the central part of the old college building was passed July 20, 1793, but when work was actually begun on it is very uncertain, and it was not ready for occupancy until after March 20th, 1797. This finishing was due to successful effort to get an appropriation of \$3,000 from the Legislature. So far as the minutes of the Board show there was no direct effort to provide academic instruction until March, 1796, when an arrangement was made with Mr. James Dobbins to teach Latin and Greek. He taught two years; then there seems to have been a vacancy for three years, when Benjamin Mills was employed, and after him Mr. J. E. Stephenson. But during all this time, from 1796 to 1805, the academy does not seem to have had a real principal. The three already named were simply teachers, teaching for money that might be raised by subscription. In 1804 the Board became convinced that the academy must form a kind of alliance with the church. The Presbyterians were using the academy and depending on it, and now the academy must use the Presbyterians if it was ever to do any good. It is probable, too, that by this time, the trustees had become identified with the church. At any rate I find a resolution on the minutes of the Board that might just as well

have been offered in a congregational meeting ; and it seems not improbable that it was first passed in a congregational meeting, and then offered in the board. To show you how completely the academy and the church were becoming blended I must read the resolution just as it is recorded. Nov. 24, 1804, "Moved and seconded that it would be unwise and imprudent to have any person established as the pastor of *this congregation* who is not fully qualified to superintend as well the affairs of congregation as those of our academical institution ; therefore resolved, that it be earnestly recommended to the *members of this board*, and all others to make use of every exertion to have some person of suitable qualifications and competent talents established in this place as the pastor of this congregation and the principal of our academy." This was passed unanimously, and a few months later Rev. Matthew Brown was called to the pastorate, and the board of trustees of the academy voted him a salary of £100 per year. From this time on Presbyterians were taking an interest in education and both the church and the academy flourished.

But my time will not allow me to pursue the history further. Enough of the early history has been recited to illustrate the relations of Presbyterianism and education, and to show that, in this community at least, neither flourished without the other. The fathers were wise enough to see that educational work was essential to the proper development of the cause of Christ ; and some of the promoters of education found out by experience, that the active help and sympathy of Christian people were needed to supplement State aid. To this vital union subsisting between the church and the college through all the years of the century, whether any formal union existed or not, can be traced some of the greatest benefits for which we are thankful to-day. That the college has such an enviable reputation as the alma mater of nearly sixteen hundred ministers of the gospel can not be attributed to any formal efforts on the part of college authorities to induce students to choose the ministry for their life work, nor any neglect of the legitimate work of colleges ; but is rather due to the fact that it has drawn its students so largely from Presbyterian families, and has been careful to do college work in

an atmosphere determined by its dependence on and sympathy with Christian people.

On the other hand, that this church with its outgrowth, has had to do with the spiritual nurture of so many ministers, elders, and their wives, whose labors have blessed so many other communities, and thus broadened to the very ends of the earth its spiritual and moral influence on the world, is clearly due to its contiguity to, and its sympathetic help of, educational institutions. If education is to do its full share towards the training and development of the highest type of manhood it must be carried on in the religious spirit and enjoy the healthful atmosphere of a Christian community; and if a church will, not only bless its own members, but contribute its utmost to the welfare of the whole race of man, let it foster as its most efficient agency any form of education which is not in conflict with its Christian principles.

Thus far I have spoken of Presbyterianism and education, but after all the real alliance, which is so valuable and has proved to be so fruitful of good, is a broader one. It knows not the denominational line. It is the alliance of religion and education. It is not our Presbyterian forefathers, but God, who joined these together, and all attempts to put them asunder have proved hurtful to both man's religion and his intellectual nature. Wherever it has been assumed that ignorance is the mother of devotion, there superstition and immorality have flourished side by side with the ignorance. The growth of knowledge has often seemed to be inimical to religion, but its real antagonist has been an imperfect type of religion. There is no learned scepticism in the world to-day, no attack by intelligent people on christianity, which is not due to imperfect knowledge of it.

To state the case positively—religion may be said to consist of worship and service, but these depend on knowledge of God and of his will. But our conceptions of God, are capable of continued growth, and according to the clearness, accuracy and fulness of our conception of God will be the quality of both worship and service. Now the whole history of the race shows that religious life has grown more towards its perfect type just

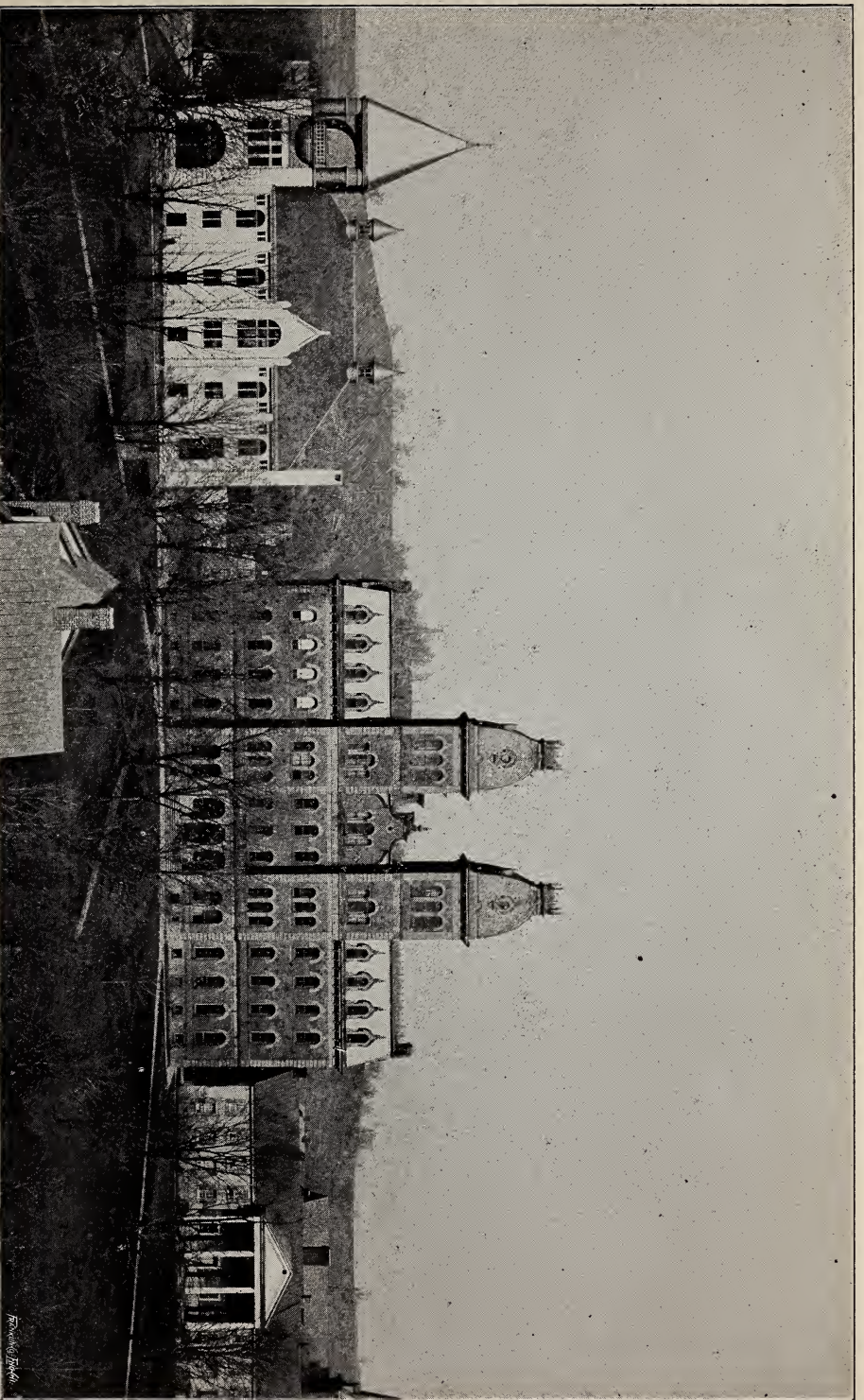
as education has been diffused and perfected. Hence the earlier christians founded great schools at Antioch, Ephesus, Alexandria, Carthage and Rome. They studied Greek philosophy. While this produced some strange speculation, yet modern theology has been enriched by incorporating its elements of truth. With the dawn of the Reformation the necessity of a revival of learning was appreciated, and the principal universities of Europe sprang into being. Free schools are traced to John Calvin. John Knox wrote from Geneva: "For the *preservation of religion*, it is most expedient that schools be universally erected in all cities and chief towns." And he caused to be inserted in the First Book of Discipline this sentence: "We think it necessary there be three universities in this realm—the first in St. Andrews, the second in Glasgow, and the third in Aberdeen."

In this founding of schools for the sake of religion Presbyterians have been conspicuously in the lead. Dr. Gregory asserts that it was Presbyterianism that had most to do with founding and giving power to the great early colleges of this country. The Presbyterian was the strongest element among the Puritans of England. William Brewster, of the Mayflower, was a ruling Elder, who preached but never administered the sacraments. One-fifth of the 20,000 Puritans who came to New England from 1620 to 1640, that is 4,000 of them, Cotton Mather tells us were Presbyterians. Such men as Wilson, one of the first ministers of Boston, and the venerable Eliot were strong Presbyterians. These were the men who built Harvard College in 1638. The Presbyterian element, still stronger in Connecticut, had much to do with the founding of Yale in 1701. Presbyterians, of course, founded Princeton in 1748, and William and Mary in Virginia, founded in 1693 by William III, was also a Presbyterian college.

Now this pre-eminence in educational enterprise, we are proud of, and have reason to be, but the facts ought not to be overlooked that we have long since lost this first place in the country. In beneficence to colleges and academies we have allowed ourselves to be outstripped by Methodists, Baptists and Congregationalists. We lead other churches in liberal support

of missionary enterprises, but we shall lose that pre-eminence also in time, if we neglect the agency that has given us so much power and influence in past centuries. We have allowed our academies to be supplanted by normal schools, and our colleges, with one exception, to fall behind those of other churches in endowment, buildings and modern appliances, with this one consequence, that a large proportion of Presbyterian boys get their education in un-Presbyterian institutions, and in many cases this educated talent is lost to Presbyterianism, and even to the cause of religion. Let this go on for a few years longer and we shall begin to seek causes for the decline of Presbyterianism. But let there be a return to the wisdom of the fathers in cultivating education for the sake of religion, and we shall continue to do our share towards the world's evangelization.





WASHINGTON AND JEFFERSON COLLEGE CAMPUS.

Presbyterianism and Our System of Civil Government.

ADDRESS OF HON. J. A. M'ILVAINE, PRESIDENT JUDGE OF THE COURTS
OF WASHINGTON COUNTY AND AN ELDER IN
THE SECOND CHURCH.

All centennial occasions are interesting. The years that have come and gone suggest stability and inspire respect for the institution whose beginning is commemorated. They also afford an opportunity for those interested to indulge in a little self-glorification without giving offense. For one to be continually "blowing his own horn" is in bad taste, but to indulge in so doing once in a hundred years is excusable. Twelve years ago our town had a centennial celebration and many pleasant things were said of our municipal forefathers and of the sturdy old Scotch-Irish who helped to settle the country and to solve the problem of free government. This time it is the Presbyterians of Washington who wish to be heard, and if these same Scotch-Irish again come to the front it is because they are irrepressible and have a hand in every good work.

As to the great essentials of the Christian faith there is but little difference between the many denominations. We are all brethren in Christ. And from this point of view the members of

every denomination can and ought to rejoice in the prosperity of the others. And we are thankful that this feeling of Christian fellowship abounds in Washington, and is coming to be more general throughout the country.

It is more in the form of government, the system of church polity, that the denominations differ. Indeed, "denominationally, Presbyterianism is a form of church polity rather than a system of church doctrine." It is of this phase of Presbyterianism, and its relation to system of our civil government, that I would very briefly speak.

Presbyterianism conserves both Christian liberty and ecclesiastical order. Its government is representative and constitutional, it is of the people, by the people and for the people. The same principles that underlie its government underlie our civil government. In the colonial days the same men that opposed ecclesiastical tyranny and believed in liberty for the individual Christian also hated political tyranny and were the advocates of civil liberty. In those days when you found a Presbyterian you found one who was loyal to the young republic. There were no Tories among their number. "In the conflict for freedom they were conspicuous for unfaltering fidelity and indomitable courage." They believed that in serving the cause of freedom they were serving God. Many of the ordained ministers occupied various positions in civil life—the most noted, perhaps, being the Rev. John Witherspoon, president of Princeton College, who was a member of the Continental Congress. It was he who said, in urging the adoption of the Declaration of Independence, "For my own part, of property I have some; of reputation more; that reputation is staked, that property is pledged on the issue of this contest. I would infinitely rather my gray hairs descend into the sepulchre by the hand of the executioner, than desert, at this crisis, the sacred cause of my country."

More than a year before the signing of our national Declaration of Independence, the Presbyterian spirit of self-government took definite form at a convention in Mecklenburg County, North Carolina, where a declaration of independence and a system of local government in opposition to the English government

were adopted. This convention was presided over by a Presbyterian elder; had for its secretary a Presbyterian elder, and was dominated by Presbyterians. As far back as 1771 these same liberty-loving people were under the surveillance of King George III, for in that year he annulled the colonial charter of Queens Museum, a college founded by them, for no apparent reason other than that the founders were Whigs in politics and Presbyterians in religion. Bancroft, the historian, writing of these people and their declaration of independence, says: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians."

After peace was declared the establishment of a more perfect government both by the Presbyterians and the states was undertaken, and as a result we have in many respects a striking similarity between the form of government of the church and our system of civil government. And this is not to be wondered at. The reorganization of what might be called the general government of our church and the adoption of its constitution, and the formation of the federal union and adoption of the national constitution were contemporaneous. The birth places of these constitutions were in Philadelphia, within four squares of each other. The same mind and spirit controlled both of these conventions. They sought, respectively, a united church and a united government, which would insure strength and order to the whole, and at the same time allow all the freedom to the people and all the independence to the individual churches and states that was consistent with a perfect union.

In the teachings of John Calvin and John Knox, whose republicanism was the dread of the crowned heads of Europe, were found divine principles of government which were made controlling features of both these constitutions. Both governments were necessarily patrons of education. In the civil each citizen is recognized as a sovereign or as a constituent part of the sovereignty, and to preserve its own existence the government must foster education. Its strength and perpetuity depend on

the intelligence of its citizens. "Presbyterian government is also representative, and to be wise, therefore, and safe and orderly it needs have an intelligent membership." The Presbyterian church believes not only in an educated ministry but in an educated laity. It is a teaching as well as a preaching church. In this community we can fully appreciate this characteristic of Presbyterianism. One hundred years ago nearly every Presbyterian minister, in the interest of both church and state, became a teacher. In our own county in 1782, Rev. Thaddeus Dodd, down on Ten Mile, built a house on his own farm and in it commenced a classical school. In 1735 Rev. Joseph Smith opened a school for young men at Buffalo. At Cross Creek, Florence, West Alexander, Canonsburg and here in Washington, academies were established. The extent of the influence of these schools and similar ones throughout the land in giving and preserving to us our civil liberty, no one can measure. This much we can safely say, that the Presbyterian church was ever a faithful ally of the state in the cause of education, and that from her schools and colleges have gone forth many who have become illustrious in in every department of civil government.

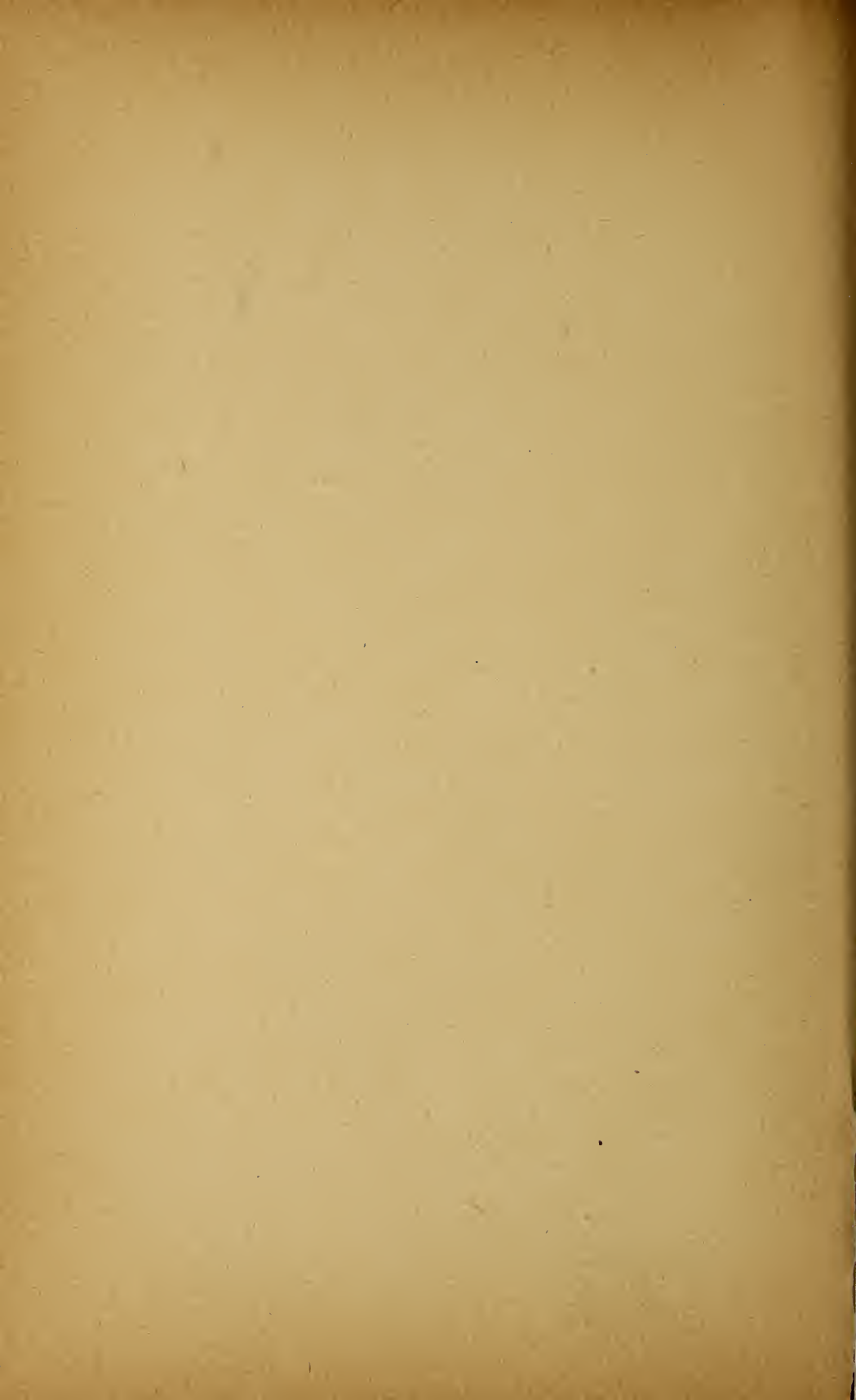
Another striking analogy is found between the political territorial divisions in our civil government and the ecclesiastical organizations in the church, and also between the civil and ecclesiastical courts. The smallest political territorial division is a township :—this corresponds to the individual church ; a union of townships makes a county, and a union of individual churches makes a presbytery ; a union of counties makes a state, and a union of presbyteries makes a synod. The general or central government of the church is the General Assembly, and the general or central government of the states is the United States. A judicial civil controversy may be commenced before a justice of the peace of a township ; from his judgment an appeal can be taken to the court of common pleas ; from the judgment of the court of common pleas an appeal can be taken to the Supreme Court of the state, and in certain cases an appeal can be taken from the judgment of the Supreme Court of the state to the Supreme Court of the United States. The lowest eccle-

siastical court is the church session; from its decision an appeal lies to the presbytery; from the decision of the presbytery an appeal lies to the synod; and if the question involved be a constitutional one, the General Assembly is the ecclesiastical court of last resort. Other analogies might be traced, but I forbear.

On April 30, 1789, the Republic under its new constitution went into active operation with the inauguration of George Washington as its first president. On May 21st, 1789, three weeks later, the "Presbyterian Church in the United States of America," under its new constitution, organized its first General Assembly by electing Dr. John Witherspoon, one of the signers of the Declaration of Independence, its moderator. For more than a century these two systems of civil and ecclesiastical government, formed under the same conditions of environment by men who loved freedom and hated tyranny, have along parallel lines eminently subserved the interests of civil and religious liberty.

But I must not detain you longer. The Presbyterians of Washington and of the country in the century past have done good work. But what of the future? New questions of state and society, intimately connected with the incoming of Christ's kingdom, are pressing to the front for solution. Discontent is abroad in the land. And the wail of the discontented is not without a cause. Selfishness and greed control the actions of men in all departments of life, and the church does not stand unaffected. A new tyrant is enthroned. Another revolution and another declaration of independence are needed. We must get more of the religion of Jesus Christ into our every-day life and into our conduct toward our fellowmen. We must be orthodox in our living as well as in our beliefs. During the next century the church wants to carry that side of its banner front that has inscribed thereon the new commandment.

The principles of Christ's kingdom incorporated into the laws, the business and the social system of our country, can alone save it from ruin which will overtake any nation that forgets God.





Rev. W. T. A. Keiffer.

Presbyterianism and Home Life.

ADDRESS OF REV. W. T. L. KIEFFER, PASTOR OF THE THIRD
CHURCH.

Presbyterianism is an extract of the Bible. Hence it holds high ground on all moral, social, civil and religious questions, and has ever been a positive factor in history. It is distinctive in its doctrine, its polity and its practical work; and all the world is debtor to it accordingly.

Inspired by the Word of God, its views must be high and noble regarding all the relationships of man with man, and of man with God. It teaches loyalty to civil government, good will and harmony among all citizens. Itself rooted in the divine sovereignty, it teaches men to accept civil authorities as "ordained of God." It frowns upon the destructive anarchist and stands for truth, justice, right between man and man.

This scriptural bias is seen also in its doctrine concerning the family, the home. Other churches may be equally strong in this; but to applaud its soundness is not to declare others unsound, whom we are not now reviewing. This historical occasion, recounting the service of Presbyterianism to church and state, would not be complete without at least brief mention of its relation to home life.

Its primary characteristic in this particular is its recognition of the Family as ordained of God for the highest welfare of our race. It sees this divine seal in our physical constitution, and

traces it all through the unfolding of the divine will, until the conviction is had that the family is the unit of our social, civil and church life. The ancient Patriarchal system, though dead, yet speaketh; for its principles are as imperishable as they are fundamental. The germ of church and state is in the Family.

Hence Presbyterianism insists that here, at the very foundation, the greatest care should be had as to precept and practice. Keep the fountain pure; and the stream that flows thence through all the social and civil order will be a blessing and not a curse. No worse disaster could befall our race than the decay of family or home life. The bare possibility of it is frightful to think of. The occasional signs of it that appear are not chargeable to our creed, though possibly to our lax practice; for Presbyterianism may easily be better than Presbyterians.

Presbyterianism would begin the home with proper marriage. This certainly is fundamental. What indescribable mischief comes to domestic and social life by lax views and practice concerning marriage! Not appreciating the inviolable sacredness of this relation and rating it merely as a convenience, many have entered thoughtlessly upon it only to be blighted by its infelicity. The divorce laws which disgrace some of our state statute books tell a sad tale of popular belief and practice. It was once thought that matrimonial "matches are made in heaven;" but this is scarcely true, else so many would not be so miserably made and so easily unmade on earth.

Undoubtedly many public social ills originate in unwise, unhappy, and therefore unsuccessful marriages. A recent writer on "Tramps" hints his discovery of one of the sources of these modern social parasites in ill-mated parentage. Higher views of this sacred relation would beget greater carefulness of mutual selection in the contracting parties and presumably secure greater happiness. Extravagance, one of our acknowledged national evils, is largely credited to unwise marriages. Modern club life, it is claimed, has sprung in part from the dread of men to face this extravagance of marriage.

But Presbyterianism believes in the home over against both tramp and club. It holds that marriage is not a commercial

relation; but a union of souls in love and life and work, for their mutual weal and the glory of God. Love there must be; money there may be. Marriage for money alone is gilded slavery. Homes are more than houses, and furniture, and social favor. But homes are the product of proper marriage. Some men are bachelors and some women spinsters from choice, and some from necessity. Presbyterianism grants them their right to be as they like or have to be; but reiterates the excellent Bible truth that "it is not good for man to be alone." It was a Maryland church of another denomination which in 1760 taxed its bachelors at the rate of five shillings per hundred pounds, and placed a list of them on the church door with an official notice that they might "make objections why they should not be taxed, if they have any." Presbyterianism allows larger liberty than that; but insists nevertheless that marriage is an honorable estate instituted by God; and that it is therefore fundamental to the home and its manifold imperative interests.

It also magnifies the parental relation. The Bible emphasizes this throughout. The Fatherhood of God is its highest conception of Deity. We appreciate this representation because we realize that no human relationship can be higher than that of parentage. The ethics of Presbyterianism call for something better far than poodle dogs and tabby cats as household pets. It believes in the bright boys and girls, the lovely and loving sons and daughters, those incarnations of love which have made homes for men and women since the race began! Houses we may have; but homes of the noblest rank, are these possible without the merry children? Large families in the higher circles are nowadays spoken of as rare. If so, is the fact one for congratulation?

Parent and child are each other's complement. Their reciprocal obligations are most sacred and lasting, and excelled by those of no other human office. The Bible begins preparation for the life-work in the home, where is the primary and perpetual influence that trains and moulds the life. Character is a man's real self made visible. Without good character true manliness is an illusion. But character is largely the product of our home

life, from which by inheritance and training we derive the elements of manhood and womanhood. He who repudiates his debt to his early home advertises either its inferiority or his own baseness. What is more common than at the death of our great statesmen, jurists, generals, theologians, to credit their child-home, however humble, with the influence that begat their greatness.

To this end obedience to parents is enjoined upon the child. The first commandment with promise is "Honor thy father and mother:" and Jesus Christ himself is the most conspicuous example of conformity to it. Filial duty is the first and highest that confronts us; and exemption from it never comes and ought never be desired. If modern conditions have wrought any deterioration in home life, not the least part of it has come through the weakening of parental government on the one hand and of filial obedience on the other. Home ties are cut quite soon enough nowadays, and youth assume the rights of self-government before they are ripe for it. But does not this indicate something wrong at the root of the family? Is the sign a hopeful one?

Presbyterianism would foster both parental and filial fidelity, by a devout religious spirit and life in the home. It does not believe the ideal home can be produced without that religious culture. A Christless home is an abortive conception of the term. The sweet savor of the Christ-spirit and the Christ-life should go forth from the parental precept and example and be caught up by the child as a permanent blessing. God regards, and will judge, the parent as the first and most responsible religious teacher. Others may supplement, but not supplant his work. The altar of prayer whence daily incense shall rise to God; Bible reading and study whereby God's thoughts are early instilled into the young mind and heart; godly counsel and example showing Christ and rebuking Satan—these are the prime influences which build true homes. Presbyterianism would have Christians "show piety first at home," well assured that then it would not be discounted elsewhere.

Why should Christians be bearish and snarly towards the dear ones at home, and amiable and bright among strangers else-

where? The question cuts a rift in the veil which conceals many homes and reveals causes that send boys and girls to the streets for congenial fellowships, men to their clubs, and women to their gaities. If there were more genuine home piety, of the Christ pattern, there would be less of this. Such piety will not make home gloomy. It brightens it instead. Let home be made cheerful and attractive by proper books, games and amusements, as the wise parent will try to have it; but first and above all let it be adorned and brightened with the beauty of holiness. Then the Catechism itself can be taught without being an occasion of terror to the tender mind, or the learning of it an apology for irreligion afterwards.

The church of Christ absolutely needs the home as her divinely appointed ally in religious work. "The Church in the Home, and the Home in the Church" is an excellent motto; for both home and church are built upon the covenant of God with man through Christ. If we would have the home in the church, father, mother, son, daughter, brother, sister, all—then let the church be established and maintained in the home. Let God be honored with fireside worship; let his Word be taught and obeyed! Let his covenant be there honored; and then the children of the covenant will love and keep it.

But here remissness confronts us. Often enough in my own ministry to demonstrate my point have I seen parents embarrassed by the manifest ignorance of their children as to what to do during family prayers conducted by the visiting pastor. Their juvenile awkwardness told only too plainly that at least in these professedly Christian households family devotions were not habitual, else the youngest child would have known enough to kneel or not be amazed at those who did so.

It looks as though the family had surrendered some of its functions to the church. Though this would be placing them ordinarily in good hands, yet the transfer is not made without serious detriment to the souls concerned. We gladly take the outstretched hand of the church which receives our children into the Sabbath School and the Christian Endeavor Society, where they shall be taught God's word and trained for his work; but if

Christian parents waive their own duty as the religious teachers of their offspring, then so far as they and theirs are concerned, these excellent church agencies have been gotten at a ruinous sacrifice! Indeed, facts seem to indicate that one reason why so many religious societies for our youth must nowadays be had is that there has been a lamentable weakening of home influence in directly religious bearings.

The excellent Y. M. C. A. appeals to our benevolence partly on the ground that it gives young men a pleasant place of resort, especially for evening entertainment, thus filling the gap between the home and the street or the saloon, as though in a race of alternatives the attractiveness of the latter must give it the victory! But where is the attractiveness of home? Where is the magnet of Christian love, precept and example which should make it literally true to the growing youth that "there is no place like home?" Where is the wall of light and hope which should hedge home in from the besetments of the evil world?

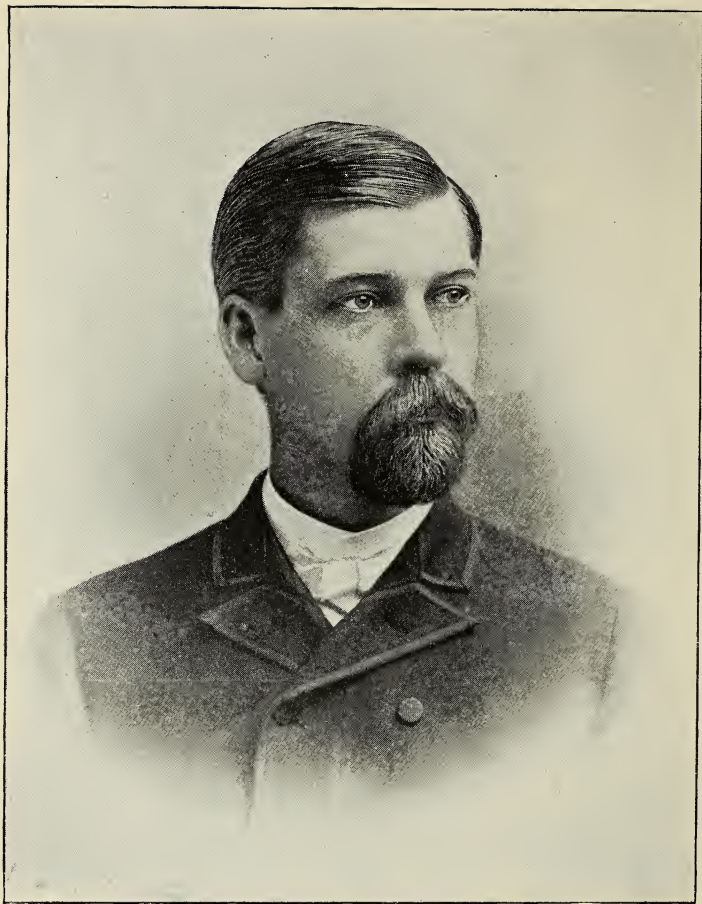
Possibly parents have not exactly yielded or forfeited their rights. The constant drift of things may have taken them from them. Times have changed in this, as in other things. But unless the Sabbath School and other Christian associations are preceded, attended and followed by judicious, faithful, loving home influence, in Christ's name and by his help, the ultimate result cannot be pleasant or hopeful. If many parents are not competent to train their children in the way they should go, then what are their own religious intelligence and profession worth? It is said that right now there is more and better home training than ever before. With all my heart I hope it is true; but what of the facts to the contrary which we see lying around loose?

Recalling the times that have been, we see that noble men and women came from godly homes in these parts and elsewhere. Their names are honored here to-day. This centennial of Presbyterian churches reflects the glory of the homes that nourished these churches. We are to-day debtors to family life, to the homes which here honored Bible and Catechism and practical piety. We covet no deterioration of the stock; for the world needs the best to be had. Now, if ever, the ideal Christian home

should be doing its blessed work for Christ and for souls. The church needs, for her great work, people who have been brought up, not only under noble and instructive preachers, but also in the nurture and admonition of the Lord at home and whose worth it will be no shame to trace like that of Timothy to godly mothers and grandmothers.

"Home" is a magic word, with which writers and speakers play on our emotions. It stands for the dearest and best place on earth, the golden link in memory's chain, the charm of present enjoyment, the brightness of hope. What thought is pleasanter than that after earth's scenes are past, there remains the unchanging home of the soul in Heaven, where are gathered the saints of all ages, among whom are many of our loved ones. In anticipation of that eternal home in the house of many mansions, let our aim and effort now be to build up not only great commerce, governments and churches, but also true homes, and so build wisely for time and eternity! For this Presbyterianism has always stood: and for this may she always stand!





Rev. James H. Snowden.

Presbyterian Conservatism and Progress.

ADDRESS OF REV. JAMES H. SNOWDEN, PASTOR OF
THE SECOND CHURCH.

An English criticism that has been passed upon our country is that it has no antiquities and ivy-covered ruins. The English mind has deep roots, it venerates the past, and is rich in historic associations. But in America everything is new and shows the marks of the shop. We are everywhere in danger of fresh paint. Even our antique furniture is artificially stained and, though it looks old, the varnish on it is hardly dry. As a consequence, we are deficient in the historic spirit. The enterprising, pushing American cares not who has the past: he will take the present and place a large mortgage upon the future. Our youth, however, is an infirmity that can be overcome, if we are only given time. Some of our institutions are already getting old enough to be of age and even to show signs of maturity. Presbyterianism is a round century old in Washington, and this is an age that ought at least to command respect. Conservatism delights to look back upon and honor this past. It believes in the wisdom of the fathers and holds on to their forms with an ever tightening grip. The smart American progressive spirit may be disposed to criticise and make light of this conservatism. Shall we go back to our fathers' log cabins and ox carts and homespun

clothes and bull's-eye watches? to their dreary churches and backwoods academies? to their long sermons and antiquated theology and science? Shall we go further back to the days when they burnt tallow dips and witches? Why should we be concerned with these Presbyterians of the 18th century? It is the Presbyterians of the 20th century that we want to see. Why dig up this old Presbyterian graveyard? A dead Presbyterian is of no interest to us: show us a live Presbyterian, if you can! There is much of this spirit in the air. We live in a time when we hear much of progress and things are supposed to be moving forward very fast. Young men are at the front pushing things. They are wont to suppose themselves much smarter and more rapid in their ways than their fathers. We criticise the old ways and derive much amusement from ridiculing them. We are afraid of being considered old-fashioned and think we have passed the most withering condemnation on anything when we have pronounced it old-fogyish. The old ways of preaching and catechising, the old-fashioned prayer meeting and Sunday school, are especially the targets of our ridicule and wit.

The solid conservative, however, is not much disturbed by these sarcastic criticisms. However smart they may seem, he knows that they are superficial and flashy and do not go to the root of the matter: for the reasons for honoring and holding on to the past are fundamental and overwhelming.

Let no one depreciate the past in this day when science is so busily engaged in searching its records and counts any fragment of a leaf, or bit of broken stone, precious. The doctrine of evolution has exalted and glorified the past. The present is an outgrowth and fruitage with far-away roots, and we cannot understand anything without going back to its origin and studying its development. The Presbyterianism of to-day is the child of the Presbyterianism of yesterday, and if we would appreciate our spiritual inheritance we must understand and honor our religious ancestry.

It is easy for us to criticise our fathers' ways, because we have the benefit of their experience, and hindsight is always easier

and more correct than foresight. But if we will place ourselves at their point of view and look forward, we shall see their ways in a more favorable light. After all, their ways did their work and were best for them. Their ox teams did get their goods across the mountains, though they had no railroads. Their sickles did cut their grain, though they had no self-binding machines. Their preaching and pastoral visiting and catechising did train up a grand generation of Christian men and women, though they had no pipe organs and Christian Endeavor societies. Their old ways, judged by their results, were good, and we shall not be in a position to cast aspersions on them until we have done better work with our boasted improvements. Nor shall we be even then. For these old ways have brought us to our present attainments. Our fathers pioneered the path along which we have come, and it is due to their toil and guidance that we stand where we are. Their greatest glory is that they made us, and we ought to be thankful to them for their splendid success.

We may justly go further and affirm that what the past has done for us is immensely greater than anything the present and future can do for us; the inheritance we have received is richer than any wealth we can add to it. The most useful and even the most wonderful things are not the new things that startle us, but the old things that have long been familiar. The road wagon is still and always will be of more service to men than the locomotive, and the common lamp or candle, than the electric light. The hammer is of more use to the world than the printing press. Hammers make printing presses, but printing presses cannot make hammers and cannot be made without them. Take all the hammers out of the world, and all our machinery would disappear and the world would relapse into barbarism. So it is in the sphere of truth. The truths that men have discovered and are now using are more vital to human life than any that will be discovered. There are great and splendid discoveries of truth yet to come, but we could not afford to trade off our present homely truths for them. We could better do without all the discoveries and improvements yet to come than to give up those we now have. Conservatism

already has more to its credit than progress can ever acquire. What the fathers did for us is more than we can do for ourselves.

Justice and gratitude, then, require us to honor the old ways and not to depreciate them and try to break away from them too abruptly. We must not burn the bridge that has brought us across the stream, simply because it now lies behind. We must not cut off the root upon which we have grown and blossomed. The oak must not ridicule the acorn out of which it grew. The nightingale must not affect to despise the egg out of which it came: for all its painted plumage lay tucked up and all its sweet music lay sleeping in that plain shell.

Presbyterianism, then, does well to stand fast in its conservatism. It has deep roots running back through John McMillan and John Knox and John Calvin and Augustine and Paul. It has a venerable past and is rich with accumulated treasures. The best blood of the ages flows in our veins. The pioneers of Presbyterianism in this community were men of whom we have a right to be proud. McMillan and Macurdy, Matthew Brown and Obadiah Jennings, and many others, were God's noblemen, with rugged bodies, warm hearts and big brains, and with Apostolic faith and bravery and zeal. The Presbyterian churches and academies and colleges and seminaries in this region all stand on foundations that they laid. We are what we are because they did what they did. The moulding touch of their hands immortal is upon us. Their spirits animate us. Being dead, they yet speak. It is because these mighty spirits are still living in Presbyterianism that it has such tremendous movement and might to-day. Because it is so deeply rooted in the past, it stands orthodox from edge to edge and down through the center. No wonder that it holds on to its past and is very jealous of its inheritance. It knows when it has a good thing and will run no risks. Presbyterianism glories in its conservatism and is not likely soon to repent of it. If it does, its repentance will be after the manner of the boy in the Sunday school class, who, when he was asked what signs Peter gave of repentance, answered, "He crowed thrice." When Presbyterianism repents of its conservatism, it is likely to crow thrice.

It is in order now to say a word on the other end of this subject. Conservatism and progress: these twin forces must work together. They are not antagonistic but complementary. Neither can dispense with the other, and neither should be allowed to destroy the other. Conservatism is a necessary root, but a root was never intended to stay a root: it must grow and blossom. Conservatism is the bark on the tree preserving its life and guiding its growth, but the bark must not bind the tree and strangle its life. Conservatism is the shore from which the ship of progress sails, but the shore must not tie the vessel up and refuse to let it spread its wings. Conservatism is the water behind the vessel against which the screws revolve, and progress is the prow cleaving the water in front into foam and spray that the vessel may slip through. Conservatism is the gun that furnishes the resistance and progress is the bullet that flies to the mark. Conservatism and progress have been married from the beginning of the creation into a living union, and what God hath joined together, let not man put asunder.

The old ways were good, but progress stops and life dies whenever the old ways are gone over and over again and no one strikes out into a new path. China has been stagnant four or five thousand years because all its generations have been traveling over the same beaten track. The western nations have made such great progress because they have a genius for finding new paths. Their explorers, inventors, scientists, thinkers, are ever pioneering new lines across continents and seas, in material and moral development, into the secrets of nature, and out through the stars. The robin builds its nest precisely as its ancestors did thousands of years ago and the bobolink never puts a new note into its song, but men ought to learn something. Whenever a man, or a church, begins to say, "The old ways are good enough for me," that man or church has stopped growing and has begun to die.

We ought to grow in our beliefs. Some minds get down into a beaten track or rut of opinion and there stay. They do not acquire a new idea in twenty years. What their fathers believed before them, what their church or party affirms, that they

believe forever. The thoughts of men are widening and we should leave large room around us for correcting mistakes and broadening our views. We ought to have deep roots of faith that are never moved, but even these roots should have life in them and grow. Keep the sap flowing through your beliefs that they may put forth new leaves and buds. We need to advance in our methods of work. The church is striking out into new paths along many lines. It has mapped out broader plans and is more practical in its work. Its preaching is more human and helpful, in closer and more vital touch with our many-sided life. The women are a growing power in the church, and the young people are just coming into the field in amazing numbers and with splendid enthusiasm. Sectarianism is departing and the kingdom of Christ is coming. The deep unities underlying all our churches are beginning to emerge and to overtop our minor differences, as the Alps overshadow the ravines lying around their feet. One day Christendom may arise in its united strength, and when it puts its giant shoulder behind the chariot of God, it will roll through the world.

Anyone who thinks our common Christianity in general, or our Presbyterianism in particular, is perfect is strangely blind to the signs of the times and to the evolution of God's providence. Some things are perfect and need no finishing touches from our hands. The Bible is a completed revelation, and the ascended Christ stands glorified and shines the master of the world. But the investigation, interpretation, application, and realization of this truth and this Christ-life are an ever new and widening work. Theology is not a dead and fossilized science as some appear to think, but has in it boundless and splendid possibilities of growth. The church has yet much to learn and many improvements to make in the way of getting a saving grip upon the world. The church of the future will not be less divine, but it will be more human. It will not have less to do with the next world, but it will have more to do with this world. It will not do less for the spiritual world, but it will do more for the physical and social life. It will not preach less faithfully the Fatherhood of God, but it

will practice more faithfully the brotherhood of man. If we could return here a hundred years hence, we would see changes in the church that would surprise and startle us. Nothing has been done that cannot be better done. The old ways were good for our fathers, but they are not good enough for us. Every generation must weave its own clothes and breathe through its own lungs and think its own thoughts. We must honor and use the past, but use it only as a stepping stone on which to rise to higher things.

Presbyterianism is progressive. In civil liberty, education, scholarship, piety, beneficence, missions, and aggressive work, it keeps at the front. Sometimes it is a little slow in moving with the procession, but it always moves. It not only holds on to the past, but it also seizes the present and reaches out into the future. It has the best things behind it, and it is going to have the best things before it. It is a mistake to suppose that it is a fossilized system with no elasticity in its creed and life. Its Confession of Faith is a strong girdle, but it is not so tightly buckled up that the church cannot breathe and grow. Recently the church put its hand on this girdle as though it were going to lengthen it out, and though it stayed its hand, yet it was only that it might take more time and probably weave a new one. While Revision did not revise, it did show that the thing can be done and ought to be done and will be done. Of course there are conservatives, who want to stay where we are, and liberals, who want to move forward, in our church, as in all churches, even the Roman Catholic. But there are room and need for both these parties. The conservative and the liberal must walk together: if they part company the conservative will go too slow and stop, and the liberal will go too fast and fall. Let them walk side by side and arm in arm and the Presbyterian church will move forward at about the right pace. The Presbyterians of the future will move ahead of us in many points. They will be taller men and better men than we are, thank God. But they will walk according to the same faith and worship the same God and serve the same Christ. While honoring the past and carrying its heritage with us, let us strive to get forward a few steps ourselves.

In the spirit of that grand old Presbyterian, Paul, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

“ Build thee more stately mansions, O my soul,
As the swift seasons roll !
Leave thy low-vaulted past !
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea ! ”

The Laymen of the Church.

ADDRESS OF ALEXANDER WILSON, ESQ., MEMBER OF THE
FIRST CHURCH.

Who in all this audience ever saw a man a hundred years old? We think of three-score years and ten, with a possible four-score, as the limit of a human life. Suppose now that some one would stand up here to-night and say: "This is my birthday; I am a hundred years old to-day." With what astonishment we would look upon the man! How we would crowd around him to hear him tell the story of his century life!

Hear him say: "My father and mother were among the first members of the first Presbyterian church organized in Washington. I was baptized by Dr. John McMillan. When I was a little lad I heard Elisha Macurdy preach. I was a student in the old academy building that is still standing in the college campus. I was enrolled as a scholar in the first Sunday school that was organized in this church. I have retained my membership here under the preaching of Dr. Matthew Brown and David Elliott and Obadiah Jennings and James Smith and John B. Pinney and William C. Anderson, and I have lived to see the church grow and prosper under the faithful and successful ministry of our present beloved pastor, and to see the Second and Third Presbyterian churches become potent agencies for good in this community." What an interesting story the old man could tell!

How wonderful the growth of Presbyterianism has been during the hundred years! It was built upon a solid foundation.

When Jay Cooke was putting the government bonds on the market an old man from the interior of the State came into his office one day with a poke of gold coins in his pocket and said to him: "I've got some money here that I want to invest and I can't invest it in the town where I live. On your honor, Mr. Cooke, are these bonds all right?" Mr. Cooke replied: "If these bonds are not right, nothing is right." He took the man's money and said: "What denomination of bonds would you like to have?" "Well," the man said, "you might give me five hundred in Old School Presbyterian."

That old man's head was level. The man who invests in Old School Presbyterianism has a safe and solid security. The bed-rock of the security is trust in God as the Sovereign Ruler of the universe, and belief in the Bible as the only infallible rule of faith and practice.

So thought the old Presbyterian pioneers who have left the impress of their stalwart faith wherever they set up their habitations.

Canon Farrar, in an address delivered in New York a few years ago, in speaking of our greatness as a nation, said: "Why do you excel others? Mainly, I believe, because your fathers feared God."

The old-time Presbyterians in this region were strict in their religious observances. They kept Fast Day on Thursday before the quarterly communion; they blacked their shoes and shaved themselves on Saturday night; they put their children through the Shorter Catechism on Sunday afternoons and kept up family worship every morning and evening. There were churches in the households in those days.

At a meeting of the Evangelical Alliance Conference at Copenhagen, a few years ago, a distinguished minister from this country, in an address on Family Religion, said: "So long as there are true apostolic, evangelical churches in households, there will be the same kind of churches in kingdoms, in republics, in all the world."

But these old Presbyterians were neither fanatical nor monastical. They not only built meeting houses, but they erected

school houses and established academies and made this region famous as an educational centre.

It is not my purpose to speak of the elders and deacons who have here lived and wrought and passed away. I would speak to-night of some of the laymen who were not set apart by the "laying on of hands," but were chosen to administer the temporalities of the congregation. The roll is an honorable one!

Hon. John Grayson, a model gentleman; honored by two presidents with important positions under the government; elevated to the bench and to other places of honor and trust by the suffrages of his fellow citizens; a friend of education; a blessing to his home; faithful in the execution of all the trusts committed to his care.

The mention of the name of Thomas M. T. McKennan will recall to the remembrance of many here present the face and form of one of the most honored and beloved men who ever worshipped in this church; a lawyer who brought to the practice of his profession such a reputation for integrity that courts and juries relied with implicit confidence upon his statements; one who achieved a national reputation in the House of Representatives and was called to a seat in the cabinet of a president. He was a great lover of children. His whole life was a model of purity.

Maj. John H. Ewing was for the greater part of his life here a trustee of the church. It has been said of him that he was a model of regularity in his attendance upon the Sunday services, morning and evening. From 1834 to the time of his death he was an active trustee of Washington, now Washington and Jefferson College. He was honored by his fellow-citizens by election to the State Legislature and Congress. He gave liberally to the poor and many a humble home was made brighter and better by his benefactions.

Mr. Colin M. Reed for nearly thirty years, as treasurer of the church, managed its affairs with great fidelity and co-operated with the pastor and session in all matters that pertained to its welfare. He was an active leader in the community in all proper movements for the promotion of temperance, benevolence and

education. His home was a centre of generous hospitality. He bore an honored name and left behind him the record of an honorable and useful life.

Alexander W. Acheson, a trustee to whom the congregation always looked for counsel upon questions that perplexed them. Who that heard him speak for the last time from this platform a few years ago can ever forget the deep emotion with which he spoke of his lifetime love for the pastors and people of this old church? He was an able advocate, an upright judge, an ardent patriot.

Andrew Todd Baird : his memorial will be the record of one who gave the best years of his life to the promotion of the interests of this church and its Sunday school. The chapel will testify of him to the coming generations. As was said of another, "In acts of benevolence and deeds of love he transported a fortune to heaven and has gone there to enjoy it."

Nor would I forget to-night the name of James G. Strean. No man in this church ever responded more promptly to calls for contributions for church purposes. He was a liberal giver. He was rarely ever absent from his seat at the Sabbath service, and when by reason of bodily infirmity the gates of hearing were closed against the sound of the preacher's voice, his regular attendance upon the ordinances gave evidence of his love for the house of God.

I have spoken of these seven deceased trustees, not forgetting that there were others who are entitled to honorable mention, such men as John Wilson, William Hughes, William J. Matthews, John D. Chambers, Galbraith Stewart, George Morgan, who bore well their part and gave liberally of their means to the support of the church. And when the record is fully made up there will appear on the roll of honor with these the names of the laymen in the Second and Third Presbyterian churches who wrought a good work for the Master.

But the laymen of the church are now active workers in all its departments as never before in its history. The high box pulpit that once lifted the preacher far above the people has been

torn away and pulpit and pew have come close together. We live in the age of Christian endeavor.

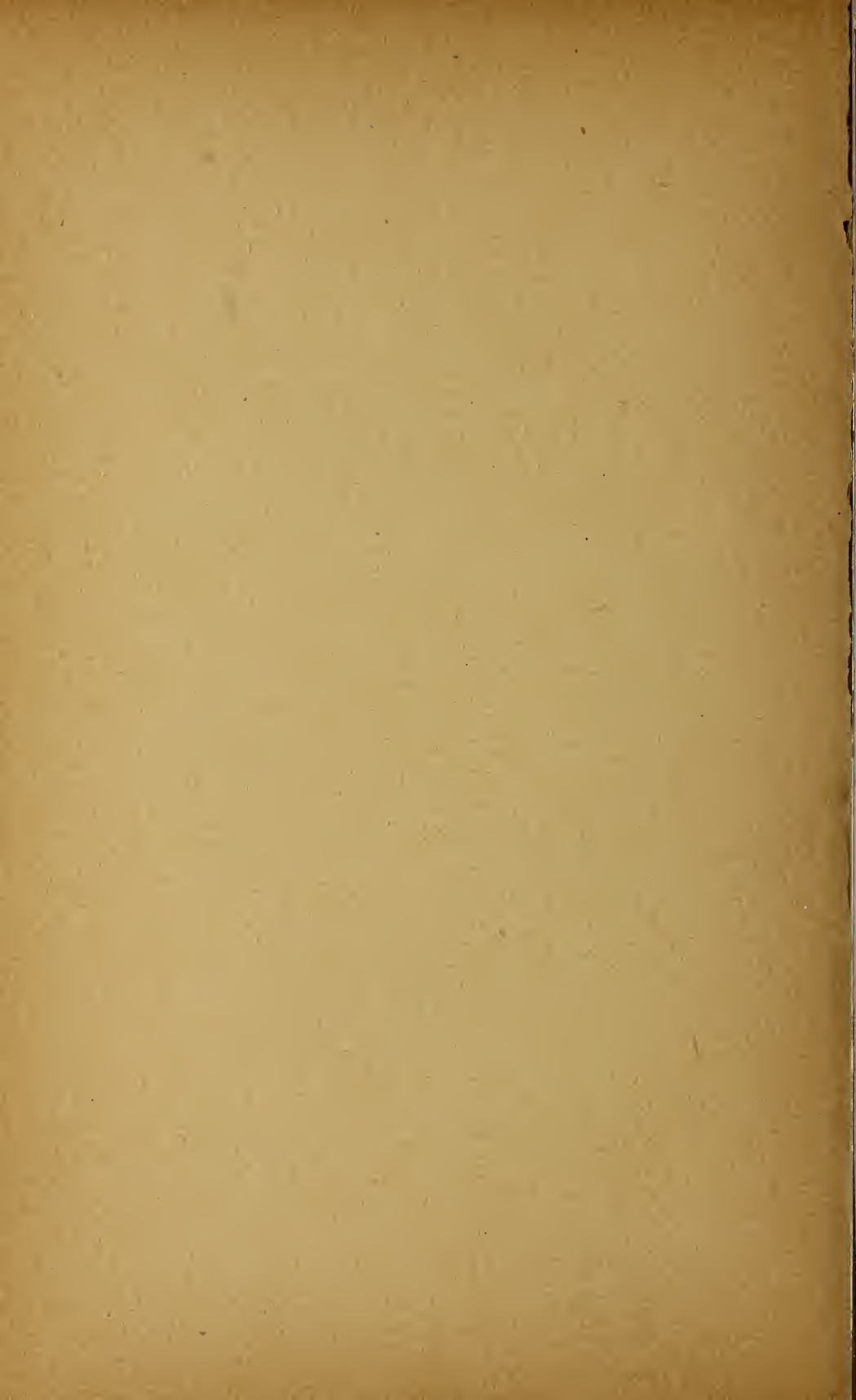
Organizations within the church are girdling the earth with bands of consecrated workers. The words of David the son of Jesse have found their fulfillment: "The Lord giveth the word. The women who publish the tidings are a great host!"

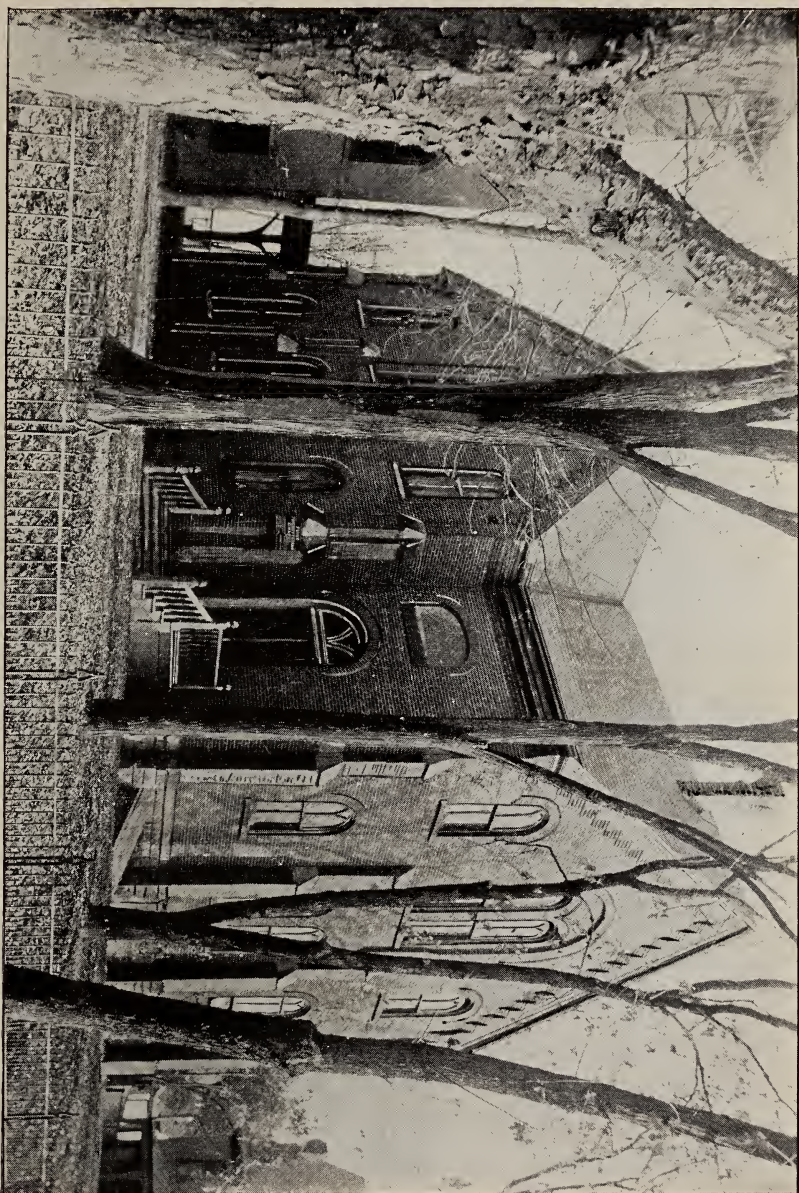
Be not despondent and say the times are very evil. See the King's Daughters bearing with them the conquering sign "going about doing good" in the Master's name. Look into the Sunday schools and see the children sitting at the feet of the Divine Teacher. Listen to the tramp of the 'Boys' Brigades as they march in the army of the great Commander. Hear the sweet-voiced singers who in these earthly temples preach sermons in song!

Take heart; the world is growing better. The morning light of the twentieth century will soon break over the world. What a century of progress in art and letters and science and religion it promises to be! Those who live to see its years go by will witness triumphs in the kingdom of the ascended Lord such as apostles never saw; victories achieved, not by an army bearing a banner with one denominational device, but by the united forces of Christians of every name fighting under the banner of the King of kings!

The hundred years are ended.

Who in this church will break the bread
A hundred years to come;
Who'll fill these seats, these courts who'll tread
When all now living here are dead,
A hundred years to come?





First Presbyterian Chapel.

Resolutions.

The general committee of arrangements appointed a special committee of three elders, viz., John Aiken, Esq., of the First Church, James C. Ewing, Esq., of the Second Church, and Mr. Charles Bromley, of the Third Church, to prepare and report at the meeting on Monday evening resolutions appropriate to the occasion. After the delivery of the formal address, the special committee, through the chairman, Mr. Aiken,* reported the following resolutions, which were thereupon adopted by unanimous vote :

"We, the members of the three Presbyterian congregations of Washington, Pa., in attendance November 13th, 1893, at the close of the Centennial celebration of the organization of the Presbyterian church in this place, deem it fitting to place on record the following sentiments respecting the occasion just mentioned, viz. :

First. We recognize the hand of the Lord in organizing the Presbyterian church here one hundred years ago, and his governing care in the progress it has since made, and in the helpful influence it has always exercised in education, morality, patriotism and in the spread of "pure and undefiled religion."

Second. While we rejoice in all that the Lord has done for us, and have confidence that he will carry forward the good work that he has begun, we must also realize that our great opportunities bring increased responsibilities ; and this occasion should be used to bring home to us a clearer view of our enlarged duties and a more earnest prayer for divine help in doing the Master's work. "The Lord our God be with us as he has with our fathers, let him not leave us, nor forsake us ; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes, and his judgments, which he commanded our fathers."

Third. That the general committee of arrangements publish the proceedings of this occasion in book form."

* Mr. Aiken's busy and useful life came to a sudden end on March 17th, 1894, his death occurring in consequence of an affection of the heart. During his active and successful career as a lawyer, he found time to render manifold and important services in the line of church work. He filled at different times various official positions in the congregation, but his greatest work, in connection with the church, was in the Sunday school, as the teacher of a large Bible class, composed of students of Washington and Jefferson College, which he had conducted for twenty-seven years with steady and increasing success, exerting upon the succession of young men who were thus under his care a deep and abiding influence, the results of which cannot be measured.

Appendix.

Elders, Deacons, Trustees and Treasurers of the First Church.

ELDERS.

ANDREW SWEARINGEN . . .	Ordained, 1793	Died, 1824.
JOSEPH WHERRY	" 1793	Died, 1826.
ROBERT STOCKTON	" 1793	Died, 1824.
WILLIAM MCCOMBS	" 1793	Died, 1807.
JAMES BRICE*		
JOSIAH SCOTT*		Died, 1819.
WILLIAM SHERRARD*		Died, 1818.
HUGH WYLIE*		Died, 1828.
THOMAS STOCKTON*		Died, 1849.
THOMAS OFFICER*		
ROBERT JOHNSTON*		
THOMAS FERGUS*		
OBADIAH JENNINGS*		See page 31.
JAMES ORR*		Died, 1858.
JOHN WISHART, M. D.*		Resigned.
CHARLES HAWKINS	Ordained, 1827	Died, 1864.
ROBERT COLMERY	" 1827	Removed†, ab.'49.
JACOB SLAGLE	" 1827	Died, 1872.
ROBERT OFFICER	" 1827	Removed, 1852.
ADAM WEIR	" 1827	
ALEXANDER RAMSEY	" 1827	

* The dates at which the persons whose names are marked with an asterisk (*) were ordained, cannot be given, on account of the imperfect character of the early records of the church. It is known, however, that they were all ordained during the pastorate of the Rev. Dr. Matthew Brown, which extended from 1805 to 1822.

† That is, vacated the office, and severed connection with the church, by change of residence.

HUGH FERGUS	Ordained, 1834	To A. R. Ch., 1849
SAMUEL VANCE	" 1834	Died, 1874.
JAMES BOON	" 1847	Died, 1870.
GEORGE BAIRD	" 1847	Died, 1860.
ROBERT R. REED, M. D . . .	" 1847	Died, 1864.
JOSEPH HENDERSON	" 1847	Died, 1872.
ISAAC HEWIT	" 1855	Rem'd about '59.
JAMES EWING	" 1855	Died, 1858.
JOHN W. WISHART, M. D . . .	" 1855	Removed, 1865.
JOHN WILEY	" 1859	Died, 1874.
HERVEY H. CLARK	" 1859	To 2d Ch., 1864.
THOMAS McKENNAN, M. D . .	" 1859	Still serving.
JAMES C. ACHESON	" 1864	Still serving.
THOMAS McKEAN	" 1864	Still serving.
EDWARD G. CUNDALL	" 1864	To Up. Buffalo, '70
JOHN HOON	Installed, 1864	To Claysville, '76
WILLIAM DAVIS	Ordained, 1869	Still serving.
WILLIAM PAUL	" 1869	To 3d Ch., 1891.
M. WILSON McCLANE	" 1869	Still serving.
JOHN VANCE	" 1878	Still serving.
JOHN AIKEN	" 1883	Died, 1894.
DUNNING HART	" 1883	Still serving.
JAMES K. MITCHELL	" 1883	Still serving.
JOSEPH F. McFARLAND	" 1883	Still serving.

DEACONS.

JOHN K. WILSON	Ordained, 1847	Rem'd about '50.
JOHN WILSON	" 1847	Died, 1852.
ISAAC HEWIT	" 1847	Ord. Elder, 1855.
JOHN GRAYSON, JR	" 1847	To 2d Ch., 1864.
HERVEY H. CLARK	" 1855	Ord. Elder, 1859.
JOHN WILEY	" 1855	Ord. Elder, 1859.
JAMES C. ACHESON	" 1855	Ord. Elder, 1864.
DAVID P. LOWARY	" 1859	Rem'd about '62.
JACKSON SPRIGGS	" 1859	Removed, 1867.
SAMUEL BEATTY	" 1864	
M. WILSON McCLANE	" 1864	Ord. Elder, 1869.

WILLIAM PAUL	Ordained, 1864	Ord. Elder, 1869.
JOHN B. MILLER	" 1868	Died, 1887.
GEORGE DAVIS	" 1869	Still serving.
GEORGE F. McCOMBS	" 1869	Removed, 1884.
SAMUEL M. CHARLTON	" 1871	Still serving.
JOHN AIKEN	" 1871	Ord. Elder, 1883.
JONATHAN ALLISON	Installed, 1887	Still serving.
JOSEPH L. THISTLE, M. D	Ordained, 1887	Still serving.
EDWARD CULBERTSON	" 1887	Removed, 1889.
JAMES W. McDOWELL	" 1892	Still serving.
M. R. ALLEN	" 1892	Still serving.
A. J. CULBERTSON	" 1892	Still serving.

TRUSTEES.

JOSEPH WHERRY	Elected, 1805	Retired, 1808.
JOHN SIMONSON	" 1805	Died, 1809.
PARKER CAMPBELL	" 1805	Retired, 1819.
HUGH WILSON	" 1805	Retired, 1814.
DANIEL MOORE	" 1805	Retired, 1814.
WILLIAM McKENNAN	" 1808	Died, 1810.
HUGH WYLIE	" 1809	Retired, 1813.
MATTHEW DILL	" 1810	Retired, 1813.
THOMAS McGIFFIN	" 1813	Retired, 1817.
JAMES ORR	" 1813	Retired, 1817.
GEORGE BAIRD	" 1814	Retired, 1820.
JOHN WISHART, M. D	" 1814	Retired, 1817.
ROBERT TAYLOR	" 1817	Retired, 1823.
JOHN GREGG	" 1817	Retired, 1833.
THOMAS BRICE	" 1817	Retired, 1821.
JOHN MITCHELL	" 1819	Retired, 1827.
ISAAC VANCE	" 1820	Retired, 1823.
ALEXANDER GORDON	" 1821	Retired, 1842.
JACOB SLAGLE	" 1823	Retired, 1827.
T. M. T. McKENNAN	" 1823	Retired, 1837.
" "	" 1852	Died, 1852.
JOHN WILSON	" 1827	Retired, 1837.
" "	" 1847	Died, 1852.

DAVID ECKERT	Elected,	1827	Retired, 1837.
“ “	“	1842	Retired, 1847.
JOHN K. WILSON	“	1833	Retired, 1837.
“ “	“	1842	Retired, 1851.
ISAAC HEWIT	“	1837	Retired, 1842.
“ “	“	1847	Retired, 1852.
ISAAC LEET	“	1837	Retired, 1842.
JOHN POTTER	“	1837	Retired, 1842.
JOHN GRAYSON, SR.	“	1837	Retired, 1842.
JAMES BOON	“	1842	Retired, 1847.
JOSEPH HENDERSON	“	1842	Retired, 1847.
JOHN GRAYSON, JR.	“	1847	Retired, 1852.
THOMAS MCKENNAN, M. D.	“	1852	Retired, 1859.
JAMES G. STREAN	“	1842	Retired, 1870.
THOMAS MCKEAN	“	1851	Retired, 1865.
JOHN H. EWING	“	1852	Died, 1887.
ALEXANDER W. ACHESON	“	1852	Retired, 1866.
WILLIAM HUGHES	“	1859	Died, 1865.
A. TODD BAIRD	“	1865	Retired, 1869.
“ “	“	1873	Retired, 1884.
GEORGE MORGAN	“	1865	Retired, 1867.
JOHN M. SAWYER	“	1866	Retired, 1867.
JOHN D. CHAMBERS	“	1867	Retired, 1869.
ALEXANDER WILSON	“	1867	Retired, 1880.
JOHN D. BOYLE	“	1869	Retired, 1873.
COLIN M. REED, SR.	“	1869	Retired, 1881.
W. J. MATTHEWS	“	1870	Died, 1874.
GALBRAITH STEWART	“	1875	Died, 1877.
JAMES W. McDOWELL	“	1878	Still serving.
ALEXANDER M. BROWN	“	1880	Retired, 1889.
COLIN M. REED, JR.	“	1881	Still serving.
NELSON VANKIRK	“	1885	Still serving.
ANDREW G. HAPPER	“	1887	Still serving.
ANDREW M. LINN	“	1889	Still serving.

TREASURERS.

ALEXANDER REED	Elected,	1809	Retired, 1836.
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ROBERT OFFICER	Elected,	1836	Retired, 1838.
HENRY M. KOONTZ	"	1837	Retired, 1842.
COLIN M. REED, SR	"	1842	Retired, 1869.
A. TODD BAIRD	"	1869	Retired, 1884.
ALEXANDER M. BROWN	"	1884	Still serving.

Elders and Deacons of the Second Church.

ELDERS.

HERVEY H. CLARK	Installed,	1864	Still serving.
WILLIAM B. CUNDALL	"	1864	Removed, 1870.
JOHN GRAYSON, JR	"	1864	Removed, 1870.
ROBERT BOYD	"	1869	Died, 1875.
HUGH McCLELLAND	"	1869	Removed, 1869.
FREEMAN BRADY, JR	"	1869	Died, 1891.
JOHN B. VOWELL	"	1869	Died, 1876.
JAMES RANKIN	"	1872	Removed, 1882.
MORGAN HAYES	"	1872	Still serving.
JAMES HOUSTON	"	1872	To 1st Ch., 1887.
WILLIAM G. POLLOCK	"	1877	Removed.
WILLIAM R. THOMPSON	"	1877	Still serving.
ROBERT S. WINTERS	"	1877	Still serving.
JOHN ADD. McILVAINE	"	1887	Still serving.
HIRAM WARNE	"	1887	To 3d Ch., 1891.
HARVEY J. VANKIRK	"	1890	Still serving.
WILLIAM D. TEAGARDEN	"	1890	Still serving.
JAMES C. EWING	"	1890	Still serving.

DEACONS.

HARVEY J. VANKIRK	Installed,	1864	Ord. Elder, 1890.
WILLIAM BLAIR	"	1864	Removed, 1867.
FREEMAN BRADY, JR	"	1867	Ord. Elder, 1869.
MORGAN HAYES	"	1867	Ord. Elder, 1872.
HIRAM WARNE	"	1872	Ord. Elder, 1887.
ROBERT S. WINTERS	"	1872	Ord. Elder, 1877.
R. J. S. THOMPSON	"	1877	Removed, 1883.
D. M. DONEHOO	"	1877	Still serving.

JOHN ADD. MCILVAINE . . .	Installed,	1877	Ord. Elder, 1887.
JAMES ELY	"	1877	Removed, 1884.
H. FRANK WARD	"	1887	Still serving.
A. J. MONTGOMERY, JR . . .	"	1887	Removed, 1890.
LOUIS S. VOWELL	"	1887	Still serving.
FRANK B. MCKINLEY	"	1887	Still serving.
JAMES V. BOYD	"	1887	Still serving.
AUGUSTUS L. SMITH	"	1887	Still serving.
CHARLES O. BRADEN	"	1890	Still serving.

Elders, Deacons and Trustees of the Third Church.

ELDERS.

HIRAM WARNE	Installed,	1891	Still serving.
WILLIAM PAUL	"	1891	Still serving.
ISRAEL WEIRICH	"	1891	Still serving.
CHARLES BROMLEY	"	1891	Still serving.
JOHN A. MCKEAN	"	1891	Still serving.
ROBERT W. IRWIN	"	1891	Still serving.

DEACONS.

EDWARD G. CUNDALL	Installed,	1891	Still serving.
C. C. BINGHAM	"	1891	Died, 1892.
J. S. BALDWIN	"	1891	Removed, 1893.
SIMON S. BAKER	"	1891	Still serving.
J. C. LEET	"	1893	Still serving.
WILLIAM M. ELY	"	1893	Still serving.
ROBERT F. STEVENSON . . .	"	1893	Still serving.

TRUSTEES.

R. W. DAVIS	Elected,	1891	Retired, 1894.
SAMUEL P. MORGAN	"	1891	Retired, 1894.
J. M. MONTGOMERY	"	1891	Retired, 1893.
D. B. BAKER	"	1891	Still serving.
ANDREW WOODARD	"	1891	Still serving.
JOHN E. STEWART	"	1893	Still serving.
J. W. ROSS	"	1894	Still serving.
WILLIAM BLACKHURST . . .	"	1894	Still serving.

Sabbath School Superintendents.

FIRST CHURCH.

From June 15, 1816, the time of the organization of the school, the successive superintendents, as far as their names have been ascertained, were:

WILLIAM C. BLAIR			
JAMES WILLIAMSON			
CHARLES HAWKINS			
PETER DE HAVEN			
GEORGE BAIRD			
JOHN W. SCOTT			
ABNER LEONARD			
J. HOLMES AGNEW	Elected,	1831	Retired, 1832.
WILLIAM MCCOMBS	"	1832	Retired, 1833.
JOHN MCCLINTOCK	"	1833	Retired, 1835.
HENRY WILLIAMS	"	1835	Retired, 1837.
JAMES D. MASON	"	1837	Retired, 1838.
ROBERT R. REED, M. D	"	1838	Died, 1864.
JAMES C. ACHESON	"	1864	Still serving.

SECOND CHURCH.

JOHN GRAYSON, JR	Elected,	1864	Retired, 1870.
ROBERT S. WINTERS	"	1870	Still serving.

THIRD CHURCH.

R. W. IRWIN	Elected,	1891	Retired, 1894.
CHARLES BROMLEY	"	1894	Still serving.

